

Zion's Herald

WEDNESDAY, DECEMBER 28, 1904



NEW YEAR'S EVE

REV. OZORA S. DAVIS.

NOT what we've wrought, but what we've tried to do!

Thy judgment, Father, we would claim tonight.

The work was botched; but Thou alone dost know

How hard we tried; Thou readest us aright.

Tears and a smile! And smiling through our tears!

Forget, we cannot, Father, pain and loss.

Our sweetest joys we've drunk from bitter cups;

We've learned the inner meaning of the Cross.

Upon Thy heart our weary heads we lay!

As little children, spent with task and glee

In holy twilight seek their mother's arms,

Without a fear, O God, we come to Thee!

The old is gone; we gird us for the new!

Since Thou hast proved us, we dare undertake

The untried way, the quest through good and ill,

O Master Christ, for Thy dear, holy sake!



Board of Education

The Board of Education of the Methodist Episcopal Church met in annual session in the office of the board, 150 Fifth Avenue, New York, on Thursday, Dec. 8. There were present Bishop Andrews, President W. F. King, President A. W. Harris, Drs. J. W. Lindsay and E. S. Tipple, Messrs. H. C. M. Ingraham, J. Edgar Leaycraft, Robert F. Raymond, and Durbin Horne, and the corresponding secretary, William F. Anderson. Excuses were received for the enforced absence of Bishop Fowler, President G. H. Bridgman, and Mr. J. D. Slayback.

Dr. Harris conducted the devotional exercises. The corresponding secretary presented his annual report, a summary of which is herewith given:

PERSONAL

It is a real pleasure for me, first of all, to make mention of the splendid condition of the affairs of the office, as left by my honored predecessor, Dr. (now Bishop) William F. McDowell.

It is with profound sorrow that I must note the death of two former servants of the Board of Education—Joseph Suydam Stout, of New York, and John G. Holmes, of Pittsburg. The Board of Education is asked to make permanent record of its appreciation of the splendid services of these two honored members.

FINANCES

The income from Children's Day collections during the fiscal year is \$71,541.44, which is the largest collection in the history of the board. We are deeply grateful to pastors, Sunday-school superintendents, and contributors throughout the church, for this splendid offering. The income from returned loans is \$28,811.25; the income from interest on invested funds is \$14,971.20; the income from annuities is \$642.50; making a total income from the regular sources of \$116,881.87.

LOANS MADE

The total number of persons aided during the year is 1,723, being an increase of 38. This is for the school year ending last June. The number of persons aided from December to December is much larger than from December to December

ASSISTANCE RENDERED BY PASTORS

In circulating ZION'S HERALD is highly appreciated by the publisher. We have secured a remarkable Club Offer. Any minister who before Feb. 1 will pay for his own ZION'S HERALD for 1905 and forward any other subscription money in his hands may have the benefit of the Minister's Family Combination:

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GEO. E. WHITAKER, Publisher,
36 Bromfield St., Boston.

of the previous year. The school year and the fiscal year do not correspond. The amount of money disbursed directly for the school year ending July 1, 1904, was \$93,652.51. The retained collections in the foreign schools amounted to \$257.15; making a total of \$93,909.66, this being once more for the school year ending July 1, and not exactly corresponding to the fiscal year ending Dec. 1. The average amount loaned to each student was \$51.50, being an increase of \$2.05 in average. Of the students aided during the last year 704 were aided for the first time, 1,019 having received aid previously. The men students numbered 1,376; women students, 347. Distributed by nationality and race, they are classified as follows: American (white), 1,286; American (colored), 203; Canadian, 28; Chinese, 1; Danish, 4; English, 96; Finn, 4; French, 1; German, 34; Irish, 5; Italian, 14; Japanese, 4; Norwegian, 16; Scotch, 9; Spanish, 2; Swedish, 29; Swiss, 3; Welsh, 4.

A year ago the board appropriated \$100,000 for the use of institutions. During the fiscal year, we have actually disbursed in loans \$99,255.76, and had on hand at the close of the fiscal year Nov. 30, applications from schools for at least \$5,000 more. It was determined by vote of the board that \$110,000 should be appropriated for the use of our institutions the coming year.

CHILDREN'S DAY AND PUBLICATIONS

The Children's Day Program is now in course of preparation, and will be issued in due time.

The constant aim will be to make the *Christian Student* increasingly valuable to ministers and others. The representatives of several Conferences have requested that a course of reading be outlined which shall be suitable for young ministers after they have finished the regular Conference course of study. Such an outline is in process of completion, and will be published in the February number of the *Christian Student*.

PROPOSED CONSOLIDATION

In view of the proposed consolidation of our society with other benevolent institutions in the church, and the appointment of a commission by order of the General Conference to effect such a consolidation, I recommend the appointment of a committee from the Board of Education as a medium of communication between the board and the commission. (Agreeable to the foregoing recommendation such a committee was afterward appointed, consisting of the corresponding secretary, Robert F. Raymond, and J. Edgar Leaycraft.)

UNIVERSITY SENATE

An important meeting of the Senate was held at Evanston, Ill., beginning Feb. 9, 1904. Several matters of importance came before the body. That probably of most general interest to the church was the report of the committee appointed at the previous meeting of the Senate to make the quadrennial revision of the requirements for admission to the baccalaureate degree. The whole subject was handled in a very thorough manner, with the result that model curricula were prescribed for institutions of subcollegiate grade and for colleges as well. This action of the Senate was published in pamphlet form under the auspices of the Board of Education, and will be furnished free upon application to the representatives of all our institutions.

The board elected the following officers for the coming year: President, Bishop E. G. Andrews; recording secretary, E. S. Tipple; treasurer, J. Edgar Leaycraft.

The American University

An unusually large number of trustees attended the semi-annual meeting of the Board, which took place in Washington, at the offices of the American University, Tuesday morning, Dec. 13, and continued throughout the day. Many matters of great importance were fully discussed, and decided action was taken concerning the immediate enlargement of the work of the University. It was unanimously resolved that the building committee be, and hereby is, authorized to proceed with the continued construction of the College of Government, the foundation of which is now completed and the corner-stone laid. The action of the General Conference in removing the arbitrary restriction and leaving all questions of management in the hands of the trustees, is



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bearing early fruit, and success does not now seem so far away. New and strong hope has been kindled, as was evidenced by the action of the trustees present, who, in the space of a few moments, contributed \$23,000 for this purpose. Subscriptions amounting to \$45,000, which had been made to other funds in connection with the University work, were transferred by the donors to the building fund of the College of Government. More than \$55,000 is also now available in the fund for this building, so that the total fund will meet all present needs; and the architect, who has already provided plans and specifications for this building, together with the building committee, will begin definite operations.

It was also decided to make an appeal for popular subscriptions, in any amounts, toward this College of Government, which is to be a memorial to the late President William McKinley, and will be one of the most significant and appropriate which will be raised to his memory. Bishop McCabe, the chancellor of the University, and a man who has been so largely successful in raising funds for worthy causes, will issue the call.

Announcement was made of several generous bequests which have recently come to the University by will, and a gift of \$25,000 from a well-known Illinois woman was also reported.

The meeting was one of the most harmonious and satisfactory which has been held for some time. With two buildings completed, eighty splendid class-rooms will be available, amply sufficient to care for many students. Enlarged endowments will be secured looking to a creditable opening on the high plane proposed, and later developments will come as the needs demand, as in the case of other institutions.

Fitting resolutions were passed relative to the death of two honored trustees—ex-Gov. Robert Emory Pattison and Mr. Charles Scott, both of Philadelphia. Their absence from the meetings of the board will be a serious loss. To fill vacancies the following new trustees were elected: Bishop Earl Cranston, Washington, D. C.; N. T. Arnold, Ridgway, Penn.; and Levia Smith, Warren, Penn.

The following officers of the board were elected: President, Dr. David H. Carroll; vice-president, A. B. Browne; secretary, Dr. Charles W. Baldwin; treasurer, Charles C. Glover. The officers of the University are: Chancellor, Bishop C. C. McCabe; vice-chancellor, Bishop A. W. Wilson; secretary, Dr. W. L. Davidson; financial secretary, Dr. J. A. Gutteridge; registrar, Rev. Albert Osborn.

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Volume LXXXII

Boston, Wednesday, December 28, 1904

Number 52

ZION'S HERALD

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office, Boston, Mass., as second-class matter.

Climate of Panama

AMONG the various fictions that have lingered about the Panama Canal has been the belief that the climate of Panama is so fatal that the construction of the Canal can be accomplished only at an enormous sacrifice of life. Popular ideas on this subject are based on the number of deaths that occurred, or are supposed to have occurred, during the construction of the Panama Railroad, and during work on the Canal when it was under French control. There can be no doubt that, owing to imperfect sanitation, tropical diseases did make serious inroads on the army of laborers employed at the Isthmus, but the mortality may very likely have been exaggerated. One of the first active steps taken when the Canal passed over to American control was to make a thorough investigation of the climate, the diseases, and the local conditions affecting health in the zone of the Canal, and to apply the latest ideas both for the prevention and cure of tropical diseases. The work already done has given most excellent results. Both malaria and yellow fever may be said today to be practically under control, and these are the two diseases which are most to be dreaded when the great construction camps are assembled and work is in full swing throughout the whole length of the Canal. According to General Abbott, the records of the hospital of the old Panama Company show that the total death-rate among the laborers was far less than is commonly supposed, being, in fact, from 44 to 67 per 1,000. It seems, moreover, that the rainfall has been the subject of an exaggeration as great as the diseases. It varies from about 130 inches on the Atlantic to 65 inches on the Pacific — a record that can be duplicated in the United States. The temperature ranges at Panama from 70 degrees to 85 degrees F., and it is very rarely that the thermometer reaches the high temperature which is experienced when a hot wave passes over the United States. These facts should reassure public opinion regarding the climate of Panama, while they do not warrant any in-

termission of caution or disregard of proper sanitary precaution on the part of intending residents of that section.

Witte Recommends Reforms

M. WITTE, president of the Ministerial Council, the former Russian Finance Minister, to whom, as chairman of the special committee appointed in 1902 to investigate the question of the betterment of the conditions of rural enterprise and the general revision of the peasant laws, was confided the task of shifting the enormous mass of evidence collected, including the opinions of 11,000 of the best qualified peasants, landlords, merchants and manufacturers, has completed that gigantic undertaking, and recommends certain reforms. His conclusions are in line with the most enlightened opinion, are said to have the endorsement not only of Prince Mirsky, but also of the Emperor himself, and will probably form the basis of new laws, although no decree to that effect has yet been issued. The press hails the report as a signal victory for real national progress. The recommendations aim to complete the emancipation act of 1861, by ending the practice of treating the peasants as a class apart, affording them a method of freeing themselves forever from the soil, and removing the restrictions upon initiative enterprise which have hitherto crushed out all ambition.

Finns in America

AS a result of the decree of Nicholas II., depriving Finland of its constitutional liberty, 200,000 Finns are now on this side of the Atlantic. While the Czar of Russia may have Finland, the United States of America, it is said, has the Finns. Finland, as well as Scandinavia and Denmark, is Lutheran, and among the 13,500,000 Lutherans of those north European regions other religious bodies have made almost no progress. Intelligent, industrious and religious, and adepts at almost all trades, the Finns are making excellent citizens. Wherever the Finn is, he is a great worker. He makes a living, educates his children, and supports public worship. New York State contains 7,000 Finns, Massachusetts 10,000, and Michigan 16,000. Even Alaska has within its bounds one thousand Finnish fishermen and miners.

Money-Lending Nations

AN interesting line of economic inquiry relates to the extent to which different nations of the world put their money into other countries. The foreign investments of Belgium, a country having but 6,000,000 inhabitants, and about one-quarter as large an area as

Ohio, are estimated at no less than \$1,500,000,000. French capital has been placed in investments outside of France to the amount of \$6,000,000,000. Authorities differ widely concerning the amount of British money put into other countries, some estimates being as low as \$6,000,000,000, not counting British possessions, like India and British colonies. Yet a few years ago the London Stock Exchange calculated the probable total of the foreign investments of the English people at \$17,000,000,000. Germany is believed to have half as much money invested abroad as France, or twice as much as Belgium. Russia is the great debtor nation of Europe, and in that country billions of dollars of French Belgian and German money have found employment, at greater or less risk, and with widely varying returns.

Unsinkable Life-Saving Raft

AN ingenious unsinkable life-saving raft for passenger steamships has been invented by Robert Chambers of Scotland, the inventor of the semi collapsible life-boat. The raft, which is made of wood, consists of three longitudinal bulkheads, dividing the raft into four longitudinal compartments thwartship. The bulkheads divide into thirty-two air-tight compartments. Sea anchor and hawser are also provided, to prevent the raft from drifting to leeward in a heavy sea. Owing to the small space necessary for the stowage of the raft several of the rafts can be safely and easily stowed on top of one another on a vessel's deck. In time of disaster the raft can be cut adrift at a moment's notice. It is self-adjusting, and has rowlocks and pulling and steering oars secured in sockets in bottom and top alike. Such a raft will carry between forty and fifty people, and the life lines round the edge will support as many as can hang on until rescued.

Roman Remains at Tebessa

AMONG the Roman remains which are to be found in North Africa, those of Tebessa are very remarkable and well preserved. Tebessa, according to a writer in the *Scientific American*, is the *Thevesta* of the Romans. It appears for the first time in history in the geography of Ptolemy. Tebessa reached the height of its prosperity at the beginning of the third century under Septimius Severus. The principal monuments probably date from this period. At the time of the Vandal invasion Tebessa was laid waste, but in Anno Domini 543 it was raised from its ruins by Solomon, the successor of Belisarius. The ruins of the city, which are quite extensive, show the traces of these successive occupations. The fortifi-

cations which Solomon erected in the midst of the Roman city are still standing. The thick walls are flanked by twelve towers of two stories each. Three gates lead through the walls, the most interesting of which is formed by the ancient triumphal arch of Caracalla. The massive arch is of the form known as the *quadrifrons*, and each face represents a triumphal arch with one entrance. Another remarkable construction left at Tebessa is the Temple of Minerva, a fine monument in the Corinthian style. The pavement of the Temple lies at a height of 26 feet above the original ground level, and is upheld by a three-arched vaulting.

Observations of "Hyther"

HE is a bold man who would attempt to introduce a new word in science or literature, but Captain W. F. Tyler, F. R. Met. Soc., has not hesitated to coin the word "hyther," apparently from the first syllables of "hygrometer" and "thermometer," to indicate the joint effect of temperature and humidity — the two dominant factors influencing our sensation of comfort — showing on a scientific scale the pleasantness or unpleasantness of a climate. A perfectly pleasant day is registered 0 on this "hyther" scale, and an intolerably oppressive one as 10. Captain Tyler has succeeded in securing the co-operation of eleven other observers for the systematic observation of "hyther" during a limited period. Some approach seems to have been made toward the establishment of a definite law connecting the temperature and humidity with the "hyther" sensation. At the same time there are indications that some other factors, possibly barometric pressure or electric conditions, have an appreciable influence on the sensations. Physiologists and psychologists may be interested in working out this problem on a more extended scale.

Report of Commissioner of Corporations

THE first general report of Commissioner of Corporations Garfield, which was made public last week, describes the scope and powers of the Bureau of Corporations, and declares that the power of Congress over corporations is based on its right to regulate interstate commerce. The first work of the Bureau was a thorough study of the purposes and scope of the organic law, of the jurisdiction and powers of the commissioner, and of methods of procedure. Such study of necessity has covered a wide range of research. The work of the Bureau falls naturally into the following divisions: Special investigations of particular corporations, or of corporate combinations engaged in interstate or foreign commerce; the publication of useful information regarding corporations; the careful consideration upon both legal and economic grounds of the question of Federal control over insurance; and legal research. Present conditions as relates to corporations are held to be unsatisfactory, and the Bureau is engaged in preparing in outline possible or desirable modifications of existing laws bearing on its work. The aim of the Bureau is to discover what measures of reform are possible, while not assuming an attitude

of hostility to corporations, and while seeking to safeguard the rights of individuals.

New Variable Stars

THE investigations of the large nebulous regions, which have been carried on for some time past at Harvard University by means of photographic plates, have yielded valuable results. Of special interest is the finding of 105 new variable stars in Scorpio. In no respect have the results of photography been more striking than in the revelation of diffused nebulae of vast extent, whose faintness renders them almost beyond the reach of visual observation. One of the most remarkable of these extends over many square degrees in the constellations of Scorpio and Ophiuchus. In this region 72 new variable stars have been discovered, besides the variables previously known, while thirty-two more have been located in the irregular globular cluster known as Messier 4, situated at the edge of the nebula. Most of the plates used in these investigations were secured with the 24-inch Bruce telescope. The total number of variables discovered at Harvard Observatory and announced thus far is 410.

North Sea Inquiry

THE International Commission appointed to investigate the firing on the trawlers by the Russian Baltic squadron assembled last Thursday in Paris. Rear Admiral Davis, U. S. N., was present, and received a cordial welcome from the other members of the Commission. Admiral Fournier, on behalf of Foreign Minister Delcasse, was unanimously chosen president of the commission. Admiral Baron von Spaun of the Austro-Hungarian Navy was elected the fifth member, thus completing the preliminary organization. The inquiry has been unpleasantly complicated by charges freely made that some of the Hull fishermen have been bribed by the Russians to depose to having seen foreign torpedo-boats among the fishing fleets. The Russian Embassy in London, however, denies these reports, although admitting that Russia has offered a reward for information.

Japanese Laborers in Hawaii

THE Japanese race is intimately related with the industrial and commercial progress of Hawaii, whose prosperity is based on agriculture, an industry which almost entirely depends upon what is being accomplished by Japanese brains and activity. Of the total population of the islands, as given by the census of 1900, the Japanese numbered 61,111; the Chinese, 25,767; the natives, and those in part native, 54,141. The strictly white population aggregated but 12,749. The percentage of Japanese has since increased. While some of them are engaged in banking, in mercantile pursuits, and in the professions, most of them are tillers of the soil, producing fully two-thirds of the sugar and other crops upon which the territory depends for its principal revenue. Nearly all the immigrants coming to the Hawaiian Islands are from the remote provinces of the Japanese em-

pire. They are the simplest and most rustic of the people of Nippon. The life of the Japanese renaissance has scarcely touched them. The first immigrants came under contract. Subsequently the prohibition of Chinese immigration increased the planters' demand for Japanese labor, and earnest efforts were made to secure the best class of agricultural workmen. Japanese farm laborers possess many traits, physical and mental, that make them admirably suited to the work required of them in Hawaii. While low of stature they are broad and deep-chested, and of remarkable symmetry and muscular power. They are possessed of quick and flexible intelligence, and have, in a rudimentary form, considerable mechanical ingenuity. They are quick to learn the details of work in the sugar mills. Their greatest fault is instability of character, and their love of wandering has led to a considerable emigration from the territory to the Pacific Coast.

Reforms in Russia

ADVICES from St. Petersburg indicate that there is good reason to believe that the powers of the Zemstvos will be materially increased. The Czar has approved M. de Witte's plan of state loans to land-owners, especially peasants and commoners. Despite rumors which have prevailed that the reactionaries have obtained a complete victory, it appears certain that, while a constitution will not be granted nor a congress convoked, a program of reform is being worked out by Prince Mirsky with the Czar's approval which will cover national, municipal and peasant administrations. It may even be that the Zemstvos will be invited to send representatives to St. Petersburg for consultative purposes, and that the recommendations of the De Witte commission will be crystallized into a law which will effectually curtail the powers of bureaucracy. Freedom of conscience, the abolition of the censorship, and the extension of elementary education, are among the reforms seriously considered.

Fireless and Waterless Locomotives

A NEW locomotive is being built for the Southern Pacific Railroad, which, if it comes up to the expectations of its designers, may revolutionize American systems of traffic. The machine is run by electricity generated by an engine that is transported by the locomotive. In previous attempts along this line steam-engines have been used; but in the present attempt a new departure is made by employing the non-explosive type of internal-combustion motor, known as the Diesel engine. The new locomotive is fireless, smokeless and waterless. It needs no coal, drops no ashes, and throws no sparks or cinders. Its builders claim that it would be able without a single stop to haul a 2,000-ton train from New York to San Francisco. The ordinary steam locomotive has to carry its fuel and water with it, and there is besides the weight of the tender to consider. It has become an axiom in traction engineering that it "takes a pound of weight to carry a pound of weight." Of all the coal burned by a steam locomotive, only 4 per cent. "gets on to the boil-

ers," and, in the final test, only 2½ per cent. finds its way to the driving-wheels. But the internal combustion engine which will be used to generate the electricity that operates the motors, and which in a sense is a stationary engine, being carried along with the train, has a thermal efficiency of 38 per cent. There is a loss in the transfer to the generator and armatures, yet 28.35 per cent. of the energy "gets on to the motor and axles." In other words, the new locomotive is expected to save more than eleven times as much energy as does the steam locomotive. The action of the engine is on what is known as the four-stroke cycle. It utilizes the principle of compressed air, raised to a temperature of about 1,000 degrees F., on which oil regulated by governors is sprayed. The only fuel used is the crude oil, that costs but a few cents a gallon.

Hague Conference Postponed

IN a second circular note to the Powers, made public last Friday, Secretary of State Hay admits that the unwillingness of Russia to be represented at The Hague and the qualified adhesion of Japan to the idea of holding a Peace Conference necessitate a postponement of the proposed second Hague Conference, and suggests that the future conduct of the affair should "follow the normal channels," an interchange of views on the subject being effected through the International Bureau under the control of the permanent administrative council of The Hague. The secretary expresses the gratification of the President at the cordial reception of his invitation by all the Powers except Russia and Japan, but says that President Roosevelt feels that he has gone as far as he appropriately can in urging the assembling of another Peace Conference. The President's earnest appeal for arbitration and international justice has not been wasted, and will doubtless bear good fruit in due season.

Threatening Morocco Situation

THE situation in Morocco, owing to the announced determination of the Sultan to dismiss his French and other military advisers, has become very threatening. The action of the Sultan is regarded as significant of an intention to interrupt the execution of the French policy. Unless the Sultan recalls his offensive action, and offers a suitable explanation, the French Minister at Morocco will take steps to secure the immediate withdrawal of the French consul, the members of the military mission, and all French citizens. The British Minister has instructed the British consul and all British subjects to leave Fez. All the other Legations will probably similarly instruct their subjects. While no definite naval or military steps have yet been taken by France, a demonstration in force is sure to follow if a suitable explanation is not promptly given and full reparation offered.

Japanese Successes

THE Russians at Port Arthur have been forced back from several strong positions opposite the right flank of General Nogi. The Japanese have occupied

the whole of Tallu-Chia-Tun. The defeat of the Russians was in part due to a surprise. Russian advance posts near Tapin-Lin, south of Mukden, were driven in on Dec. 24, but the attacking Japanese were later forced to retire. The Japanese appear to be strengthening their left flank, as if preparing for a turning movement. There is the greatest activity in Harbin, where the Russians are building enlarged baths, churches, and a hospital. Tokyo is now a vast camp. The military preparations are on an enormous scale. It is planned to give Field Marshal Oyama a total of about half a million men, besides providing a defence for Formosa and the southern islands in anticipation of an attempt by the Russian second Pacific squadron to seize a base. Winter is not interfering with the Japanese transport service. Admiral Kamimura has hastened south with a flying squadron to watch the Baltic squadron, which is reassembling in the Indian Ocean.

FACTS WORTH NOTING

— China has a national biography devoted entirely to women, which contains more than twenty-four thousand names.

— The French Ambassador, M. Jusserand, has notified President Alderman, of the University of Virginia, that the Republic of France will present to the University a bust of Lafayette.

— William W. Rockwell, who has been chosen to succeed Mr. Conger as Minister to China, is noted as an Orientalist. He has explored the greater portion of China and Tibet, and speaks and writes in Chinese, Tibetan and Sanskrit about as readily as in English.

— President Castro of Venezuela has given another evidence of his autocratic disposition in deposing the entire personnel of the Superior Court of Venezuela, on the alleged ground that the court had acquitted a prisoner accused of murder who, the president believed, should have been convicted.

— After spending three months with the main Japanese army, and witnessing the capture of Liao Yang, Captain John F. Morrison, who represented the United States as military observer with General Oku, has returned to Washington, and is now engaged on his report.

— The African explorer Shillings has brought to Berlin a very interesting series of photographs of wild animals taken by themselves. His method was to attach to a piece of meat a string, which, on being touched, brought on a flashlight exposure. Leopards, hyenas, lions, apes, zebras and other animals were thus taken in the most diverse attitudes.

— The gross earnings of the steam roads of Connecticut in the year ending June 30, 1904, were the greatest in the history of the State. They amounted to \$50,188,984, showing an increase of \$1,200,299 over the previous year. The number of passengers carried in the course of the year was 64,315,374.

— For several years Christian Endeavorers in Kentucky have sent a personally written and individually addressed Christmas letter to every inmate of the State penitentiaries.

— The Russian defence before the International Commission relative to, the North Sea incident has been practically completed, and consists substantially in the contention that the firing by the Russians on the fishing boats was justified by

the fact that the Japanese were really in the North Sea.

— The Spanish Minister of the Interior has drafted a bill absolutely prohibiting the selling of tobacco, cigars or cigarettes to any person under seventeen years of age. The measure is justified as imperative for the arrest of racial degeneration. Tuberculosis makes great ravages among Spanish laboring youths, who aggravate its dangers by spending much of their wages on tobacco.

— A British regiment recently landed in Southampton after twenty years' service in India. Only six men of the regiment that originally sailed from England returned with it.

— A new hospital building has just been dedicated in Seoul, Korea, the cost of which was defrayed by L. H. Severance, of Cleveland. It is to be known as the Severance Memorial Hospital, and is to be conducted under the Presbyterian Board of Foreign Missions.

— An American by the name of H. L. Clapp has completed arrangements to build a hospital ship at his own expense at San Giuliano, one and a half miles north of Valetta, on the island of Malta.

— The Boston Society of Natural History has elected to honorary membership the following foreign scientists of distinction: Eduarde Bornet, of Paris; Prof. W. B. Dawkins, of Manchester, England; Sir Archibald Gerrie, of Edinburgh; Prof. E. F. Goebel, of Berlin; Sir John Murray, of Edinburgh; Angelo Mosso, of Turin; and Prof. Ferdinand von Richthofen, of Bonn.

— Business in England has been paralyzed by fog, and Christmas shopping in London brought almost to a standstill. The absence of wind throughout Great Britain was almost unprecedented. Notwithstanding the almost insuperable difficulties attending locomotion in any form, the number of fatal accidents was remarkably small.

— The largest territory in the world over which the Gospel is not preached is said to be the Soudan, which is equal in extent to all of Europe, except Russia, and has a population of 60,000,000. Only twenty Christian missionaries are laboring in this region, of whom six are British. The United Soudan Mission, representing all the Free Churches, has now been formed in England, and four young men have recently been sent out as workers.

— An expert writing in the *Engineering Magazine* for December regarding the causes of the very large number of railroad accidents in America, finds the trouble to consist in the habitual breaking of train rules, connived at by the officers of the roads, the subversion of discipline by trades-union interference, and the disturbance of the regular schedules by over devotion to the "tons per train mile" idea. A fourth prolific cause of accidents, it might be added, is the overworking of employees until stupefied brain and overtaxed muscles fail to execute the orders received, through a temporary psychological or physical paralysis.

— The centenary of the birth of Benjamin Disraeli, celebrated in "Primrose" circles in Great Britain last week, was the recognition of a man who, in the language of Dean Church, "enchanted and mystified the political morality of his country." Disraeli was a brilliant rhetorical necromancer, who could make subtle distinctions and mix saws and sarcasms in a way to deceive the very elect inside and outside of Parliament. Jowett of Balliol described him as a "curious combination of humbug and a great man." There are others of whom the same thing might be said in England today.

MENDING ETERNAL FACT

THERE are two affirmations that challenge us when we come to a time of recollection and anticipation such as the New Year festival. Emerson has put one of these formally in his poem, "The Past:"

"All is now secure and fast;
Not the gods can shake the Past;
Flies to the adamant door,
Bolted down forevermore."

Thus nothing can

"New-face or finish what is packed,
Alter or mend eternal Fact."

There is another affirmation which is put clearly in the book of the prophet Joel (12:24): "And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the almerworm, my great army which I sent among you." The years had seemed to drop out of the history of Israel, so terribly had the land been devastated; but Jehovah promised to restore the lost years, in a certain sense to "mend eternal Fact."

Here stand the two affirmations, then: (1) The fixed, changeless, irrevocable, onward movement of an existence which is automatic shuts the adamant door of the old year with hoarse and pitiless clang. Why should we weep or repent? The past is past; let it alone; tears of sorrow or of joy are alike idle. This is one way in which to regard the past. (2) The living God will restore opportunity. The years that are lost shall recur in their possibility if not in their historic identity. God will give us another chance. We may try again at the same problem. This is the other way in which to regard the past and anticipate the future.

At first it seems as if the two affirmations were utterly contradictory. The one cannot live with the other. If eternal Fact cannot be mended, there is no use in talking about the divine restoration of opportunity. If God can restore the years, then it is quite idle for us to talk of the past as if it were fixed forever. Thus, indeed, it seems at first glance.

Yet, as is so often the case in the matter of apparent contradictories, the two affirmations may not be so mutually exclusive as they seem. There is truth in the first, without question. We are in the midst of a natural order where opportunity when once past does not recur, so far as historic identity is concerned. We are subject to law on every side. Freedom to do what a whim might direct, is checked without compassion by what the law prescribes. So, however, in a home where the personal will of the father determines the regimen of the common life, every child is responsible for obedience to the common order. There are restrictions upon him. He dare not transgress the imperative of the family life. He may fancy that he can break the law; he learns with anguish that he has broken his life against the law. There is no inconsistency between the regimen of the family and the supremacy of the father's will. On the contrary, the family order is the very expression of the personal will of the head of the family. Emphasis upon the order does not involve the denial of the supremacy of the creative will.

That, in addition to the natural order,

we are also personally under the control of personal will that is higher than the order, is one of the fundamental faiths of the human heart. It is not demonstrable with mathematical certainty by the human mind; its very nature renders it incapable of such treatment. It is an assertion from a profounder depth, and utters the conviction of the spirit. Its sanction may be supra-rational, but it is none the less validating. The literature of the spirit is vocal with the joyful proclamation. Out of the depths, where the soul is plunged through the disasters wrought in the natural order, comes the rejoicing song of those who find the Rock that is higher than they and rejoice in God their Saviour. This experience does not deny the natural order; but it does declare, with the chorus of innumerable voices, that the same God who is behind the natural and supreme in it, has also been great and good enough to restore the lost years.

Like many another seeming contradiction, this which seemed to be contained in the two affirmations disappears in the practical experience of the soul. One safeguards the other. Both must be regarded by him who would fashion the true philosophy of life. The tendency to over-confidence in the benevolence of the Father, which we see many times even in the most devout persons, would be checked if they could perceive more clearly the reality and divine authority of the natural order and rise to their responsibility to it. There would be less futile struggling to justify God if we were more constantly aware of the penalties we drag upon our own heads through rash disobedience of natural law. On the other hand, for our comfort and joy, we need constantly to keep in mind the fact that infinite Will stands supreme at the head of this universe. It is absurd to claim that we can do as human parents what God the spiritual Father cannot do.

Is it true that eternal Fact cannot be mended? No. God can restore the lost years.

LYMAN ABBOTT BREAKS OUT AGAIN

IN preaching at Appleton Chapel, Harvard University, Dec. 18, Lyman Abbott made the boldest, rashest, most destructive attack upon the fundamentals of the Christian faith that ever fell from his lips. He is reported to have said:

"I wonder if you students in Harvard will understand me when I say that I no longer believe in a great First Cause. My God is a great and ever-present force, which is manifest in all the workings of nature. I believe in a God who is in and through and of everything; not an absentee God, whom we have to reach through a Bible or a priest or some other outside aid, but a God who is closer to us than hands or feet. Science, literature, and history tell us there is one eternal Energy; that the Bible no longer can be accepted as ultimate; that many of its laws were copied from other religions; that the Ten Commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth, and that man is a creature of evolution, not a creation."

"The days of polytheism are past. There is only one Energy. That Energy has always been working. It is an intelligent Energy. No scientist can deny it. It was

working before Christ's time, even as it is now. 'For three years the clouds broke and the light flashed through; then they closed again.' I can no more explain the genius of Christ than that of Shakespeare; but I do not accept the deity of Christ. Yet God has a personality. We recognize it as we recognize the personality of a Titian or an Angelo, only God is always working, always creating, whereas their work is done."

Dr. Abbott was characteristically frank in saying that he expected "to be branded the next day as a heretic" for making such statements; and why not? He wipes out in his utterances all that is essential and sacred in the Christian faith. Much evolution has made him mad. For evolution, with him, lies back of creation, and has given us everything — God, the Bible, Christ, and the whole tragedy of redemption. Indeed, evolution is God, and there is naught else beside. We wholly reject his teaching, emphatically protest against such bald heresy, and most deeply regret that he spoke so unwisely and harmfully. It is unspeakably lamentable to see a great preacher, leader and teacher thus wound Christianity and its friends, and give encouragement and aid to its critics and enemies. Already Unitarians, Universalists, skeptics, agnostics, and infidels are springing into type and declaring from pulpits and platforms that Dr. Abbott belongs to them and has spoken for them. If he were to live a century, he could not undo the harm which has already resulted from his reckless deliverance.

It was especially pathetic and regrettable that he should thus speak to college students, who believe little enough of the religious certitudes any way, and in an age when they think it "smart" to boast that "they do not believe what their parents do."

But this is one of Lyman Abbott's eccentricities, one of the infirmities of genius. We have read after him and listened to him these many years. He has greatly helped us and never hurt, because we have understood him. He has remarkable power, in the main, for illuminating truth and for flashing it forth, like Beecher, in preaching or in writing. But all along in his career he has shown a strange sort of fatal perversity for breaking out into dangerous and revolutionary speech, as in this instance. It is not many years ago that he did so, then discrediting the deity of Jesus Christ; and at that time his own brother, Rev. Dr. Edward Abbott, of St. James' Church, Cambridge, took him to task, in the *Christian Union*, for his erroneous and dangerous teaching. Dr. Edward Abbott is an able, greatly beloved and most useful clergyman of the Protestant Episcopal Church, loyal to all the essential certitudes of the Christian faith, and we shall not be surprised if, in this instance, he publicly calls his erratic brother to account.

Dr. Abbot claims to be philosopher and scientist, but it is only true to the fact to say that, with distinguished specialists, he is not considered an authority in either realm. Oh, no; evolution — much or little, who knows? — did not precede creation, but followed it. God first, and always first. Then evolution — much or little, as you please — as God's energy

and method; that is all there is of it. Then God, our Father, revealing Himself to men, as is told in the Bible. In this sense the Bible is, and always will remain, ultimate truth. Then in the fullness of time God was in Jesus Christ, His Son, reconciling the world with Himself. These are supernatural, sublime, saving verities that no man can take from the Christian Church or its faithful disciples. If, as reported, Lyman Abbott said that he did not believe in the deity of Jesus Christ, then all the more emphatically we must break with him. If Dr. Abbott said it, he has gone beyond his own teacher, Henry Ward Beecher, for however much that greatest American preacher may have attacked non-essentials, he never expressed the slightest shadow of doubt concerning the Godhead of Jesus Christ. Upon that rock he planted his feet; and there we stand. That one truth is the sum of all the essentials, and it will stand forever and forever.

"THE PRODIGAL SON"

WE despair, in the space at our disposal, of doing anything like justice to the book mentioned below. It is a most thrilling and powerful story—decidedly the best which the author has sent forth in a long time, if not, indeed, the best of all the famous nine which have dropped from his pen at pretty regular intervals since 1884. That it is published simultaneously in nine languages and ten countries—England, America, France, Germany, Italy, Holland, Russia, Finland, Sweden, Denmark—is a fitting tribute to its worth. The consummate art and genius of the writer is conspicuous on every page. Even in the most startling situations the probabilities are nowhere violated. Everything is natural and true to life. All the catastrophes and climaxes are led up to most suitably and seem inevitable. As some of them come on we hold our breath in suspense, hardly daring to go forward, seeing and dreading what of necessity impends, yet clearly perceiving, also, that nothing else is possible. Some of the scenes are positively terrific in the grip which they get on the soul of the reader, compelling him to pause in sheer amazement at such keen analysis of the human heart, such deep digging into motive, such penetration and portrayal of passion. The secret springs of strength and weakness are searched out; the far-spreading results of smallest decisions are minutely noted; the heroisms and humiliations, the meannesses and the majesties lying dormant even in common souls, are plainly revealed by a master hand.

But it is with the moral and religious teachings of the book that we are chiefly concerned. No other novelist has paid such tribute to the Bible as has Hall Caine. Nearly all his great works take their plots largely from this most prolific source of illumination on the problems of life. The present one in particular, being avowedly based on Christ's greatest parable, presents a most interesting study from the side of the similarities and dissimilarities with Scripture. It brings prominently forward, also, many great questions and touches many deep topics anything but easy of solution, around which long debate has raged, and will still rage—what forgiveness of sin really covers and accomplishes; what human and divine love demands of us in critical crises; how far duty

to self should be overborne by duty to others; to what extent we should aim to deliver the evil-doer from what appear to be the righteous and appointed penalties for his evil doing; if we should try to make the way of the transgressor easy instead of hard, when love and truth conflict which is to have the preference; how the ways of God to men can be justified in spite of the apparent gross inequalities of temporal reward; if any real reparation for wrong is possible. These and a dozen other similar problems start up on these pages, and keep the mind of the thoughtful reader exceedingly busy. It is evident that a full discussion of any one of them cannot be entered on here, yet we may indicate to some degree the trend of the book.

It deals from end to end with sin, suffering, penitence, and penalty—suffering as the inevitable sequence of sin, penitence as powerless to undo the past or cancel penalty. On the title-page is this stanza:

"The Moving Finger writes; and, having writ,
Moves on; nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it."

Writ large on every chapter are the texts: "The wages of sin is death;" "The way of the transgressor is hard;" "Be sure your sin shall find you out;" "Their feet shall slide in due time;" "Whosoever a man soweth, that shall he also reap." These old declarations, not altogether popular nowadays, and not preached from half as much as they should be, stand out in this volume so distinctly that the minister who reads it can hardly escape a fresh determination more fearlessly to deliver his soul of this extremely vital message.

Another topic strongly stirred is the curious, complicated interplay of human freedom and divine destiny. How free we seem, how really bound we are! The principal characters of the story worked out their natures; the traits impressed upon them, or implanted in them, by ancestry and birth, developed and bore fruit. How far could they help it, or have ruled it otherwise? Who can tell? Modest, if not mute, in judgment must we be. What's done we may be able partly to compute, but we know little what's resisted, nor "the moving why they do it."

On the last page but one the chief actor, the prodigal, just as he closes his career, is represented as seeing for the first time the lesson of life and the meaning of death. The first is Duty—to do right without expectation of reward or fear of punishment; the second is to bring to the sinful, penitent soul the pardon this world cannot give. This, perhaps, as much as any one sentence can do, puts the main teaching of the book in a nutshell. It holds that in this world the prodigal cannot be taken back, cannot atone or make reparation for what he has done. He may find mercy with God, but he cannot regain his place in the hearts he has wantonly trampled upon, with those whose trust he has ruthlessly betrayed, whom he has repeatedly outraged and cruelly, selfishly injured. This prodigal finds pardon from his Lord at last, and the gates of heaven are opened wide to take him in. But Nature cannot forget his transgressions, and the laws of life cannot forgive. It is not here, but yonder, that the cry is raised: "This my son was dead and is alive again, was lost and is found."

Nearly all the tragedy of the plot, the deepest interest, centres in the two brothers, Oscar and Magnus Stephenson. The former, the younger, is one of those sunny, sweet-tempered, captivating natures, bright, winsome, handsome, clever, the privileged pet and idol, not only of his

parents but of everybody, who take the town by storm, and whose glaring faults (for he is utterly heedless, reckless, selfish, and irresponsible, hardly knowing right from wrong) everybody refuses to see and makes ample excuses for because they like his ways. But Magnus is silent, slow, considered rather stupid, glum and morose at times, not particularly lovable, far from being a general favorite, often surly and unhappy, with a very sensitive conscience and a keen sense of injustice; he is proud, defiant, fiercely passionate, and refuses to defend himself against the constant misapprehensions to which he is subject. He takes (chivalrously, and for what seem to him good reasons) upon his own broad shoulders most of the wrong done by Oscar, and the latter slips out from under it so easily and gracefully that it appears to be the proper thing for him to do, and all praise him while they detest and condemn Magnus. The latter deeply suffers under this treatment, takes to drink at times, has murder in his heart more than once, and at last, under the terrible strain of a life spoiled, property taken, reputation ruined, all for doing good, loses his religion and denies that there can be any God in a world so fearfully mismanaged. But we are not compelled to bid him good-by in this condition of despair. What seems almost a miracle is wrought at the end: the confiding, childlike faith of his young niece is justified, and the Almighty's ways are seen to be good.

The minor personages are not of any great importance, although, of course, they help forward the movement and serve to lighten the tension. The two sisters, whose relations with the two brothers give rise to all the troubles and crimes, are both instruments of evil, though of very different character. One is weak, and the other wicked; which does the more harm might be a question. The silly whim of a foolish girl for a handsome youth with a taking manner who had not a particle of genuine love for her, though she thought he had, makes all the misery, wrecks beautiful homes, ruins herself, turns lifelong friends into bitterest enemies, cruelly tortures the faithful heart of the elder brother, whom she in no way appreciates, and spreads devastation and horror all around.

Magnus makes at the outset what seems to us a pivotal mistake, although on this opinions will doubtless differ. We question if he has any right to sacrifice himself, as he does, through a thoroughly unselfish love for Thora, to cover up the evil of his scapegrace brother and his shallow sweet-heart. He condemns himself to lifelong contempt, execration and infamy, destruction of all his fair prospects, banishment from home, hatred of his father, indifference of his mother, loss of property, by feigning himself to be a villain to hide the villainy and perfidy of the others. He could not, it may be said, fully anticipate all that it would lead to; and he did the evil from a high motive, that good might come. But was he justified in doing the evil? We think not. He did not consider sufficiently the wide circle that would be affected, did not weigh aright his duty to himself and to God, his duty to keep clear of deceit and let the truth appear, taking a simple, straightforward, upright course, even if those who were to blame had to suffer. He could not have been happy if he had done this, and (what was more to him) she could not, for the time, have been happy; but happiness is never the main consideration either for ourselves or our friends—not happiness, but righteousness; and the latter brings the former in the long run, as is abundantly evident from this story.

The law of compensation and balance is beautifully illustrated and magnified

* THE PRODIGAL SON. By Hall Caine. D. Appleton & Co.: New York. Price, \$1.50.

throughout the volume. Oscar's crimes are of the deepest dye — although they spring wholly from his heedless selfishness and in no way from intentional malice — and his sufferings are terrible in the extreme. He walks over burning ploughshares of torture; his punishment rends his heart and wrings his very soul. Yet out of this deepest anguish come the great compositions which thrill the nations and give him world-wide fame and wealth as well as power to benefit his race and bring glory to his native country. Magnus makes the blunder we have described, and accounts himself fearfully injured, as he is. Yet all comes right for him in the end, and before that he has his health, his mother, and a sweet niece to love him — blessings denied to Oscar. There is a God who reigns on the earth, a God of justice and of love, in spite of much that seems contrary therewith. Even when, in this short, fragmentary life, all matters are not satisfactorily cleared up, it is not long to wait for the next where everything will be made plain. Heaven is for those who have failed (in temporal, material things) on earth.

The Church Paper

A MEMBER of the New England Conference vouches for the truth of the appended incident: "The presiding elder of a district in one of our Middle West Conferences was being entertained by a stalwart, sturdy young farmer, a member of the church in that rural community. The elder left a copy of a church paper on the sitting-room table when he retired. When he returned to the sitting-room Sunday morning he found the farmer reading his paper. On laying it down the young man said: 'That is a great paper! I like it.' The elder replied: 'Yes, that is our old home paper. Every member of my family reads some part of it; and every line of it is read by some of us.' The paper was ZION'S HERALD."

That Epworth League Column

IN harmony with an arrangement recently made with the Epworth League Cabinet of the First General Conference District — of which notice has already been given — an Epworth League Column in this paper will be available weekly, commencing with the next issue, for the publication of announcements, communications of the cabinet officers, and brief reports of meetings which would not fall naturally into the Church News columns. It is not intended to take the regular activities of the Leagues out of the Church News department to place in this weekly column. Cabinet officers will send their copy directly to this office not later than Saturday, for publication in a current issue. To make the column as useful as possible as the organ of the Epworth League for the First District, let all matter be put into briefest terms and sent to this office as promptly as possible.

PERSONALS

— Dr. J. W. Lindsay is at Clifton Springs for a brief stay.

— Rev. and Mrs. Geo. H. Clarke, of Somerville, announce the engagement of their daughter, L. Ruth, to Dr. Clarence Hathorne Staples, son of Rev. and Mrs. L. W. Staples, of Waltham.

— Bishop McDowell is announced for an address at the convention of the Religious Education Association in Boston, Feb. 12-16. Other well-known speakers will be Professor Bowne, of Boston University,

and Professor Coe, of Northwestern University.

— Mr. John Gribbell, of Philadelphia, has been elected a member of the Board of Managers of the Missionary Society, to fill the vacancy caused by the death of Mr. Charles Scott.

— Dr. A. P. Camphor, president of the College of West Africa, at Monrovia, Liberia, sailed from New York by steamship "Umbria," Saturday, Dec. 24. Dr. Camphor came to the United States as a delegate to the General Conference, remaining here some months thereafter in order to promote a larger interest in the work in Liberia, especially that of religious education.

— The *Western* of last week says: "As we go to press the sad intelligence comes to us that Rev. Dr. B. F. Rawlins, formerly assistant editor of the *Western*, sustained a stroke of paralysis, Dec. 14. His mind is clear, and to those who wait upon him in tender ministry, he says that he feels he is nearing the portals and 'all is well.'"

— Bishop Walden, president of our Southern Education Society, has been requested by its Board of Managers to visit and inspect the schools of this Society in the Southern States. The Bishop plans to start on this trip immediately after the meeting of the board in January, and visit as many as practicable of the more than forty schools.

— Rev. N. T. Whitaker, D. D., will supply Tremont St. Church while the pastor, Rev. Dr. E. A. Blake, is absent for three months. The statement in the daily press to the effect that Dr. Blake retires from this church and that Dr. Whitaker succeeds him, is an error. The church has invited Dr. Blake to return for the next year, and he has accepted the invitation.

— Rev. Ernest B. Caldwell, formerly a special field worker of the Missionary Society, was elected a field secretary at the December meeting of the Board of Managers of the Missionary Society. Mr. Caldwell is a returned missionary from the Foochow Conference. His headquarters are at Highland Park, Tenn., and he will further the interests of the Missionary Society in the white Conferences of the South.

— The marriage of Rev. P. H. Murdock, pastor of Epworth Methodist Episcopal Church, of Elizabeth, N. J., to Mrs. Ruby Ward Richey, of Roselle Park, N. J., was solemnized in the Second Presbyterian Church in Elizabeth, Dec. 20. Dr. Geo. M. Smiley, of Grace Church, Springfield, performed the ceremony, assisted by Dr. E. B. Cobb, pastor of the church, and Dr. Daniel Halleron, presiding elder of the district. The four ushers were all clergymen, and classmates of the groom at Drew Theological Seminary.

— Bishop Thomas B. Neely and family sailed on the "Seguranca," Wednesday, Dec. 28. In seven days the vessel will be due at Colon, on the Isthmus of Panama. The Bishop will remain about eight days at Panama, where he hopes to found a new mission. Then he will sail for Callao, a voyage of nine days, and on Jan. 18 hold North Andes Mission at Lima, Peru. On Feb. 8 the Bishop is to hold Andes Conference at Coquimbo, Chile. After visiting Valparaiso, Santiago, and other points in that vicinity, he will cross the Andes, and probably reach Buenos Ayres early in March.

— Rev. C. E. Cline, D. D., of Portland, Oregon, who has recently been chosen chairman of the board of directors of the International Anti Cigarette League, is one of the best known Methodist Episcopal

clergymen of the Pacific Northwest. He was formerly chairman of the Oregon State board of charities and corrections, and is a regular contributor to several of the leading religious journals.

— The *California Christian Advocate* of last week says: "After an absence of over three months, holding fall Conferences, attending the General Committee meetings, Bishop and Mrs. Hamilton returned last Thursday to their home in San Francisco. Simpson Memorial, their home church, gave them a most delightful welcome-home reception."

— Miss Josephine S. Fisk, so well known to our readers because of her splendid work in New England as superintendent of the Deaconess Home in Boston, writes from Rome, Italy, under date of Dec. 13: "Did you know that one of your Boston deaconesses had retired to a convent in Rome? But it is only for a season of rest, and it is a converted convent. ZION'S HERALD is as eagerly looked for and devoured each week as a letter from home."

— The University of South Africa, at Cape Town, recently granted the degree of Doctor of Medicine to Dr. Samuel Gurney, Methodist medical missionary at Umtali, Rhodesia, in recognition of Dr. Gurney's degree as a graduate of the Yale University School of Medicine. This action makes it possible for Dr. Gurney to practice as a regular physician in South Africa, which he could not otherwise do, even in a philanthropic way, without violating the law. During the year ending Nov. 1, Dr. Gurney's patients numbered 834. The treatments given at the dispensary numbered 2,873. These results have been attained in spite of several attacks of fever which Dr. Gurney has suffered since January, a year ago. At that time he made a trip of thirty miles to Massi Kassi, to attend a leper. Having been misinformed as to the distance, he was obliged to sleep on the veldt for three nights exposed to the ravages of the mosquitoes. The infection thus received was followed by malarial fever. Bishop Hartzell is seeking funds to properly equip the hospital at Umtali, so that the possibilities of Dr. Gurney's work may be enlarged.

— Some men are peculiarly gifted with the power to call forth the best in others. Their noblest work is with individuals. They become the makers of men. Such was pre-eminently the late Rev. Benjamin M. Adams. When he died two years ago it was surprising how many of his brother ministers, young and old, were ready to acknowledge that they owed more to him in the development of spiritual life and activity than to any other. It is an interesting fact that when pastor at Meriden, Conn., he received William Phillips Hall into membership in the Methodist Episcopal Church, and gave a strong impetus to his faith and Christian devotion. Later at Greenwich he was for five years Mr. Hall's pastor. The friendship between the two was of the most affectionate character, and their intimacy had much to do with the development of that buoyant and active faith which so characterizes Mr. Hall. Behind the man who stands so prominently before the church as a great evangelist, and as the organizer and president of the American Bible League, is the figure of the faithful pastor, whose ardent devotion to Christ kindled the flame of holy zeal now blazing so brightly.

— The *Methodist Recorder* calls attention to the fact that Miss Hughes, in the biography of her father, Hugh Price Hughes, tells how he used to exclaim: "Oh, why is not God in more of a hurry? I want these

Continued on page 1669

THE WARNING BELLS

JENNIE WILSON-HOWELL.

The year is dying! Hear the tolling bells,
As over hill and vale their music swells.
In cadence sweet and solemn, soft yet
clear,
They toll a warning with the passing
year.

List to their message: "Time shall pass
away;

Heed ye the warning" — this they seem
to say;

"Night is approaching, day will soon be
o'er;

Heed ye the warning! Time shall be no
more."

Hearken, O idler! Heed the warning
bells,

As through the midnight air their mes-
sage swells!

"God's vineyard needeth workers pure
and strong;

Root out the evil swiftly; right the
wrong."

Beloved, "the time is short!" Take heed,
take heed!

No man can sow for you your given seed;
The harvest must not lack your precious

grain;

Sow ye your seed, and rich will be your
gain.

Providence, R. I.

A LAYMAN'S WATCH-NIGHT
HOMILY

PROF. C. T. WINCHESTER, LL. D.

I HAVE been reading of late with renewed zest some of Paul's letters. Biography is the most interesting form of history, autobiography the most interesting form of biography, and letters the most interesting form of autobiography. When a man sits down deliberately to write his own life, he is inevitably tempted to do full justice to the subject; but when he writes his life incidentally and unconsciously, as he does in his letters, he lets us see himself as he really is. Now I say that, if you measure him by the amount of work he accomplished during his lifetime, by the magnitude and duration of his influence, by the combined force of intellect and emotion in his character, this man Paul was the greatest man that ever lived. It is very instructive, therefore, to get any intimate glimpses of his personality, of his habits or manner of thought. And he is constantly giving us such glimpses, in remarks apparently casual or incidental, but always very suggestive of the character of the man: "It is a very small matter to me to be judged by you — in fact, I don't judge myself;" or, again: "I am become all things to all men, but not to please myself" — and scores of other such hints. One of these remarks, and one of the most familiar, may well come to our thought tonight; I mean the one so frequently quoted: "Forgetting the things that are behind."

At first thought, indeed, these words might seem just the reverse of appropriate for such an hour as this. On this last night of the old year, all men, it may be said, naturally do look backward on the things that are behind. At least it is only the young people, to whom the new year is welcome as bringing near the

struggles and the joys of life, who refuse to look backward. Their glance is to the future, with wonder and desire. But as we grow older we very soon reach the point beyond which every new year or birthday turns our thoughts backward, to the years behind us, with something of regret and longing. We have learned so little; and we once hoped to learn so much. We have gained so little of all we once hoped to get. And, what is worse, the gains we have won often seem hardly worth the effort they have cost — the colors of life have grown less bright as we have come nearer to them. Saddest of all, many of those who began the race with us, and went many days by our side, have one by one dropped away, and we are leaving them farther and farther behind in the twilight of the dim, receding years. So that to many of us it seems almost a duty to look back with lingering recollection upon all that we once hoped or loved. We find ourselves turning to the past with a regret that is bitter if we are selfish, tender if we are unselfish; but that in either case easily passes on to a mood of melancholy.

And yet I think that is not the best temper for us at such an hour as this. Surely it was never Paul's. He never lingered long upon the past, or dwelt in regretful reverie upon it. He was running too eager a race to stay for backward-looking memories or regrets. Not, of course, that we are literally to forget our past, or cut ourselves off from the affections and experiences wherewith life has dowered us. Paul certainly never did that. He never forgot that journey to Damascus, and he told the story of it again and again; he never forgot that hour of vision — whether in the body or out of it, he could not tell — when he had heard unspeakable things; assuredly he never forgot the friends and companions of his trials and hardships, though separated from them long or forever. But what he does mean is, that he does not cultivate the habit of dwelling on the past, of living in it, of useless brooding over it. And now that is very significant. It is not exactly what we might have expected a man in Paul's circumstances to say — "forgetting the past." For Paul was an old man when he wrote this, with very few years left him on this earth, as he knew well, and with a long, useful, glorious career behind him. He might well have been excused, certainly, if he had allowed himself to rest now in the pleasing memory of a long life well-lived. Moreover, when Paul wrote these words he was probably a prisoner, chained constantly to a soldier, his career of free effort apparently closed forever. He might have been excused if, in this enforced inactivity, he had given up thoughts of the future, and turned back to sum up the past. But no; now, as ever, he says: "I forget the past, I have no time to think of that; I reach forward to the future."

And what was the result of this habit of thought in Paul? Just this: that he never was moody or discouraged. Did you ever think of that? He was hard pressed on every side, laden with a constant burden of anxiety; he was never in robust health; he was buffeted from one city to another; he was without the solace of home and the dearest affections

of life, though his nature hungered for them, as you may see again and again in his writings; he was moved sometimes to stern and righteous indignation by the falsity of his enemies and his professed friends; but I do not think you can find any evidence that Paul was ever despondent or downhearted. He knew how to obey his own injunction and "rejoice evermore." For there was always something just ahead of him to be hoped and striven for. And it was thus that he kept essentially young. For always remember age is measured not by how much there is behind you, but by how much there is ahead of you.

And this, which was Paul's temper, ought, I am persuaded, to be ours. There never can be good reason for dwelling over-much on our past. If a man's life has been, on the whole, successful and happy, if he feels that he has been able to do what he attempted, then the habit of thinking much or often upon his past will almost inevitably have one or the other of two results: It may make him self-satisfied, complacently content with what he has done, and so paralyze his activity and lessen the motive for useful work in the future. The man leans back upon his oars, satisfied. We may come to that mood in spiritual things as surely as in temporal. Some men practically retire from religion much as they retire from business, because they think they have accumulated enough to live on. That was not Paul's way. But, oftener, when a man looks back upon past success of any kind, it is with a painful feeling that he could not do or win the like again. This is especially the danger with nobler minds in their riper years. There can hardly be a more depressing or benumbing thought than that which comes often to a man as he reaches middle age and looks back upon some bold success of his earlier years, some youthful inspiration or audacity that hit the mark, and says sadly to himself: "That was youth. I couldn't do that now. I never shall be able to do it again. I am getting over the top of the hill." One of the most forceful of English writers said, in his old age, as he took up a volume he had written when he was twenty-three: "My God! what a genius I had when I wrote that book!" But this is not a healthy way of looking at the past; it usually betokens some morbid feeling. Dean Swift, when he made that remark, was on the verge of insanity.

It is as unhealthy a temper in religion as in anything else. I do not much like that mournful, backward-looking hymn: "What peaceful hours I once enjoyed." Sweet-spirited, melancholy William Cowper, like Jonathan Swift, was trembling on the edge of mental breaking when he wrote it. No, let us always feel that there is something for us in the future. If we cannot do just what once we could, perhaps we can do something better. If we have lost something of the imagination, the lightness and elasticity of early days, we may have gained in wisdom and judgment. If our religious experience is less vivid and emotional, why, it ought to be riper, deeper, more calm and thoughtful. We have all eternity ahead of us in which to grow and gain. In what I sometimes think is the most inspiring poem of the last hundred years, the man who is very

like Paul in this confident, forward look — as well as in some other things — says :

"Grow old along with me

The best is yet to be.

The last of life for which the first was made.

Our times are in His hand

Who saith, 'A whole I planned.

Trust God ; see all ; nor be afraid.'"

And if it is unwise to look backward when our past seems to have been successful and fortunate, still more manifestly unwise must it be to dwell overmuch in a past of disappointment or failure. And much of disappointment and failure every man must find as he looks over his vanished years. He must be either very fortunate or very blind who does not see many things he could wish different. Life for most of us seems a succession of mistakes. We discover, perhaps, that we have been trying all our days to do the things we are not fitted to do, and never can learn to do well ; or, we have early set our hearts on doing or gaining something, and never have seemed to find out the way, till now we despair of reaching our desire at all — our rainbow seems a great way farther off than when we were young. Or perhaps ours is not so purely a selfish disappointment. We see how we, apparently, could have made our lives of greater service, could have done more good, if only we had been wiser ; but we let slip the opportunity that never came again. How often we hear people saying : "If I had known as much then as I do now, I should have acted differently." Experience, it is said, is the best teacher ; but we usually learn its lessons only when it is too late to put them in practice.

Or, perhaps, worse yet, it isn't mistakes, merely, that blemish our past, but sins. There are wasted years to regret — years worse than wasted, perchance, in which we let our better powers lie idle, or dwarfed and weakened them by obstinate transgression. But in any case, checked by mistake or blighted by sin, there is no wisdom in dwelling upon our past. Regret cures nothing ; not even remorse can ever change what lies behind us. The only way to get any good from our failures or our sins is to turn our back resolutely upon yesterday and go forward all the more steadily into the tomorrow. We have all the future before us ; we may perhaps retrieve our errors, and as to our sins — we trust in the Divine mercy. We say of a repentant brother who has sinned against us, we will forgive and forget ; shall God do less ?

But at such a time as this it is not our successes or our failures that draw our thoughts most irresistibly backward into the past ; it is our sorrows and our love. Memory wakens most surely at the call of affection. We say we cannot choose but remember, as the years slip by us into the unreturning past, those who once were with us here, whose smiles brightened our path, whose presence was our joy and inspiration. Life has never been the same since they went. We linger in reminiscence over their words and ways ; we recall the times, perhaps, when we watched old years out in their beloved company. These tender

memories are the inmost treasure of our lives. We lock them sacredly in our hearts, but at such times as this we open that treasury and take out these memories to view them silently again. And that is right. God forbid that we should ever so deny our best affections as to cease to cherish what was once so dear, and will always be !

And yet, even here, Paul's maxim is wholesome. We are not to live in the past, even with the company of our dearest memories. That would be but a pagan sorrow. For shall we think of those we have lost as in the past ? Nay, nay ; they are not left behind us, they have passed on beyond us. If we are really thinking of them, our thoughts will not go backward, but forward. We cannot go back to them ; but, thank God ! we can go forward to them. We ought now to link them habitually in our thought not so much with our past as with our future. Thus faith shall change the sad and backward looks of Memory to the eager, forward vision of Hope.

Yes, my friends, I am persuaded that, in every possible circumstance, Paul's maxim is a good rule of the Christian life. And it is an especially good maxim to begin the year with. The Old Year is going ; let it go without vain regrets. Whatever we have failed to do or gain is now beyond recall ; whatever of real good we have done or gained is wrought into our character — we shall carry it with us into the New Year. Let us enter that year with purpose to do better and ever better work for the Master. You remember Paul's very latest words. Then, indeed, for a moment he might seem to look backward, when, his work quite done, he glances over his years, and says : "I have fought a good fight, I have finished my course, I have kept the faith." But it is only for a moment. His face, as ever, is to the future, as he cries : "Henceforth there is laid up for me a crown of life !" So, God grant, it may be for all of us when we come at last to that great New Year which shall begin for us a new life in a new world !

Wesleyan University.

METHODIST DOINGS IN OHIO

"PHILOLOGUS."

THE State of Ohio contains more than one-tenth of all the members of the world-wide Methodist Episcopal Church. The five leading Conferences alone — leaving out of view for the moment the Germans, the Swedes, and the Afro-Americans, scattered through the commonwealth — have in round numbers almost three hundred thousand communicants on their rolls, according to the data just from the press. The exact number is 298,892 — an increase of 2,457 over the preceding year's reports. Three of the Conferences are at a standstill, so far as growth is concerned — the Ohio, the Cincinnati, and the North Ohio — the increase being chiefly in the Central and East Ohio bodies.

An interesting parallel study to these figures is afforded by the statistics of the Presbyterian Synod of Ohio, just issued, after its annual session in Cincinnati. This body includes 106,593 communicants, and reports a gain of 2,610. This increase has come, the official Minutes declare, after years of barrenness (the preceding year having shown a decrease of 492), and in

part as a consequence of the growth of zeal and evangelistic interest in the presbyteries, but largely through additions from the Sunday-school. It is a fact to be pondered that the Presbyterians during the past year, with one-third of our numbers, have added more to their roll of communicants than we have done. It would not be fair to generalize from a single year's reports, but Methodists should at least be roused to consider such data as those which are thus set before them, and ask : What reasons can be assigned for this difference ? Have Methodists in Ohio lost their aggressive force, their old-time zeal, their revival spirit ? Have they become, now at the end of their first century of organized itinerant toil, a conservative, contented, slow-going lot of folk, who are willing to sit still and allow other denominations to surpass them in activity and growth ?

The missionary collections afford, year by year, a fair indication and index of the spirit and tone of the life of the churches. Judged by this standard, what is the status of Ohio Methodism at the close of the year 1904 ? The following figures, showing the collections of two successive years, ought to be suggestive :

Conference	1903	1904
Ohio	\$29,507	\$27,670
East Ohio	93,529	51,984
Central Ohio	32,613	34,734
North Ohio	21,968	20,332
Cincinnati	25,978	24,080
Total	\$173,590	\$158,700

This falling off in the contributions to the Parent Board of \$14,890 is a grave matter, not wholly or satisfactorily accounted for by the extra impetus given to the collections of 1903 in the State by the great Cleveland Convention held in October, 1902, nor by the pressure of local enterprises. The truth is, the larger figures represent what ought to be the normal collection ; from those figures year by year the offering for missions should advance. There has been here and there a disposition to say — and act accordingly — "Of course, the collection during the year following the Cleveland Convention was not a fair sample of what our people ought to do. It was a spurt, a spasmodic offering, which could not be kept up. We do not believe in spurts." And, as a matter of course, with this feeling in the air here and there, the collections have declined. We consider the figures for 1904 hardly creditable to Methodism. Making all allowance, we must submit that 52 cents per member is not a fit offering for such a State as Ohio to make to the great work of home and foreign evangelization. Let us hope that the Conferences in 1905 will make a better showing !

The new president-elect of Ohio Wesleyan University has made a flying visit to his prospective home at Delaware. It is literally true that he captivated the faculty, the students, and the people, although he was in the town but a day. He addressed the students in the magnificent Gray Memorial Chapel, and also spoke to the college Y. M. C. A. Friends of the institution in this region have concluded that it was wise to select Rev. Dr. Herbert Welch for the place, rather than one of the alumni of the institution, on the ground that a man from a new environment may bring fresh blood, a new vision, and a modern spirit into the University. Meanwhile Dr. W. F. Whitlock, the acting president, is managing the institution with firmness, suavity and skill, such as become one who has been at the helm in other emergencies, and who is intimately acquainted with the

history and life of the school. The institution needs at a very early day an addition to its funds of at least a million dollars. Half that amount, raised in advance of the coming of the new president to be inaugurated next June, would be an inspiration for him and for the University, never to be forgotten. The raising of this endowment money should not be laid upon his shoulders as his first task. Why should not the wealthy laymen in the board and connected with the patronizing Conferences club together and raise the money as a pledge and token to the incoming president that they propose to stand by him and the great school of which he is to be the head?

The Ohio Northern University at Ada, with Rev. Dr. LeRoy A. Belt at its head, continues to thrive. It is one of the great normal schools of the West, with an attendance running in all its departments away up beyond the two thousand mark, and it attracts hosts of young people by its exceedingly low rates for tuition and board, which make it possible for many to go to school who otherwise would find it impossible to go away from home for an education at all. We think it a pity, however, that any of our schools have to cater to the clamor for things at a cheap rate. We have heard of young men and women who in their eagerness to get an education have boarded themselves, month after month, at a poor dying rate, upon such meagre and miserly fare, that when their schooling was done their digestive organs and their strength were broken down, and they could not use the acquisitions which by such misplaced self-denial and wrong-headed heroism they had secured. Hence we may express the hope that boys and girls may not go anywhere to school away from home, unless they can at least manage to pay for good and nutritious board, such as will keep soul and body in good form for the work they have to do.

Baldwin University at Berea, under the presidency of Dr. G. B. Rogers; and German Wallace College, at the same place, headed by Dr. Riemenschneider; the College at Scio, guided by President Paugh; Mount Union College, where Dr. A. B. Riker is president, at Alliance—these make up our Ohio list of colleges, in which nearly five thousand young people, belonging to our own and to other denominations (but chiefly our own), are being trained. It may be queried whether one or two of the smaller institutions might not wisely be turned into feeders for the others—high-grade preparatory schools—especially in view of the fact that first-rate college work, in the upper classes, is getting to be a more and more costly thing, and the best advantages cannot be furnished unless an institution has money, and that in large amounts. In saying this we would not ignore the great benefit which even the smallest and humblest of our colleges, so-called, here and there in the land, are doing for the neighborhood in which they are planted. But would they not do more, were they turned into preparatory schools, and limited in their course of study to that work?

The Kentucky Conference, whose interests are closely allied with Ohio as our neighbor on the South, has had a windfall for its educational interests in the shape of a bequest from the estate of the late Mrs. Fanny Speed, of Louisville, amounting to about a quarter of a million dollars. This matter has been for a good while in litigation, but the case was not very long ago decided in favor of the Conference, and the funds are in the possession of the Confer-

ence Board of Education. Rev. Dr. R. Irving Watkins, for the past five years pastor of Union Church, Covington, has become the field secretary of the board—a capital leader for such an enterprise. Union College, at Barbourville, will of course be strengthened by the board. It has been suggested in many quarters that were the Church South to unite with us in educational work in Kentucky, as the two denominations are doing in the case of Epworth University in Oklahoma, there would be a great outcome for such enterprises as they might jointly carry on. It is certain that the two churches, working together, could do large things for their young people; they could combine in building up at least one strong, creditable, central institution, and two or more subordinate schools, and thus achieve a work far beyond what they can do under the current régime. It is almost too good to be true—this vision of a first-class college in "old Kentucky," carried on under the joint auspices of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Yet—why not?

Lane Theological Seminary, of the Presbyterian Church, in Cincinnati, has had a hard struggle to live in recent years. This is the old school whence Henry Ward Beecher was graduated, when his father, Lyman Beecher, was president. It has endeavored to be a mediating agency between the old and the new in the Presbyterian denomination, but its students have been few in number. A new faculty, headed by Rev. Dr. William McKibbin, for the past sixteen years pastor of one of the leading Presbyterian churches of the city, assisted in the different departments by Drs. A. B. Riggs, D. P. Putnam, and Edward Mack—fine specimens of scholarly men and earnest and skillful preachers as well—are bestirring themselves to awaken a new interest in the old school, and to justify their calling and election. The institution has a choice location in what used to be one of the suburbs of the city (now really the heart of the residence section), a large library, good buildings, and an inspiring history. If it could get a large number of additional students, its chances for a great work would be enhanced.

The inauguration of Dr. Charles William Dabney, formerly at the head of the University of Tennessee, at Knoxville, to the presidency of the University of Cincinnati, is an event of vital significance to the region indicated. For years the University has been noted for its agnosticism, its religious indifferentism. The attendance of a large number of young Hebrews has helped to give it a wholly secular, if not a non-religious, life. The authorities in charge have apparently been afraid even of the word "Christian" in connection with its affairs, lest perchance they might offend by its use the large Jewish population of the city. To bring to this city a man of pronounced Christian character and influence, a member of the Presbyterian Church, and to give him free scope in the management of the institution, so that he has ordered a weekly convocation, with reading of the Bible, prayer, and a brief address to the students, these exercises being in charge of ministers of the city, on invitation, in rotation—all this is a token and pledge of a new hope, a new life, and a new spirit in connection with this school, which has over a thousand students, a large income, a magnificent plant, and an assured future.

The reception accorded to Bishop Spellmeyer on Sunday, Dec. 18, in Music Hall,

the largest auditorium in the city, was extraordinary in every respect. The house, which holds 4,500 people, was packed in all its space, and, in addition, on the platform were scores of ministers of our own and other denominations, and hundreds of guests of honor. The German Maennerchor rendered two fine compositions, and the Children's Chorus of the church at Columbia, one of the suburbs, delighted the people with two songs. Rev. Dr. Davis W. Clark, presiding elder of the district, was in charge of the services; Bishop Walden gave a hearty address of welcome, in admirable taste, and full of good feeling; and Bishop Spellmeyer preached on "The Most Wonderful Book in the World." The task of preaching to such a crowd, in such a place, was a difficult one; but the Bishop was in good voice, and he had liberty. The impression made upon everybody seemed to be deep and satisfying in regard to the sermon. It was felt to be worthy of the occasion, of the speaker, and of his office. He did not lampoon the critics, and he did not assume to be an exclusive defender of the "Old Bible," but by his freshness of thought, his ample material, his clearness of utterance, his unassumed fervor, and his manliness of tone, he appealed to all classes in his audience, now and then reaching the children in the far-off galleries by a striking illustration or a message skillfully introduced for their benefit.

Next morning Bishop Spellmeyer read a paper on "Modern Evangelism" before the Preachers' Meeting. He was asked to prepare it for publication in the *Western*, and thanked very cordially for the sane, lucid and searching message. On the first of January he is to dedicate the new First Church at Norwood, one of the growing suburbs. Other engagements are crowding upon him, weeks ahead of that date. It is literally the truth that he has captivated Cincinnati Methodism, without appearing to try to do such a thing. Preachers and people feel that the place vacated by Bishop Walden, who is kept hard at work by various engagements, will be most worthily filled by his successor.

UPPER IOWA CONFERENCE LETTER

"TRILBY."

THE 49th session of the Upper Iowa Conference was held this year in the city of Davenport, with Bishop Joyce as the presiding officer. The church in which the Conference met is one of the most splendid edifices of any denomination in the State. It was dedicated about a year ago, and is valued at \$110,000—a monument to the energetic and tireless efforts of Dr. Fayette L. Thompson.

More than usual interest in the session was manifest, from the fact that three new presiding elders were to be appointed and two of the leading pastors would transfer to another Conference. Aspirants were not a few. The favored three were Dr. Albrook for the Davenport District, Dr. Magee for the Decorah District, and Dr. Bissell for the Cedar Falls. Drs. Albrook and Magee have both served several terms as presiding elders, but Dr. Bissell, who is the ex-president of Upper Iowa University, is chosen for a district for the first time.

The presiding elders' reports showed commendable progress along all lines of church work. The advance in membership was small—a large number of small revivals, but no great ones. Increase in benevolent collections proves that the charges are well organized for collecting the benevolences.

Dr. Kling, the venerable president of

Cornell College, was present throughout the session. We are proud of this grand old man — the oldest college president, in point of service, in the church. For an entire generation he has been the guiding genius of Iowa's foremost Methodist institution. When he came to the presidency of Cornell College, it was poorly equipped, had but few students, and was in debt. During the past year it has passed its semi-centennial; and a great occasion it was. A number of the leading men of the church, including bishops, college presidents, editors, ministers, and Secretary Shaw, who is an alumnus of the institution, gave inspiration to the occasion by their presence and addresses. The institution today is out of debt, is well endowed and well-equipped in every way, and enters upon its second half-century's history as one of the leading institutions of the church, and with the most splendid opportunities in its grasp.

We have two other schools in the bounds of our Conference — the Upper Iowa University and Epworth Seminary. The former is making steady but sure progress under the presidency of Dr. Bassett. The latter is largely attended, and is a feeder of the colleges. We trust the day is not far distant when all of these institutions may be placed under one management, and then there will be no division of sentiment or support in our Conference toward our educational interests.

The evangelistic features of the Conference proved a spiritual uplift to the ministerial body. Bishop Joyce has a traveling companion in the person of Dr. E. S. Dunham, Conference evangelist of the Central Ohio Conference. Each afternoon at 4 o'clock evangelistic services were held in the church. May we say that the preaching was old fashioned? Whatever people might fashion it, it insisted that sin is sin; that it is an awful thing in the eyes of God; and that repentance is deep sorrow for the same. It insisted on faith — large faith — and a blessed Christian experience that includes justification and sanctification. The evangelist didn't talk methods, and tell the preachers to do this or that, but demonstrated splendidly that our method, viz., conviction, coming to the "mourners' bench," and "praying through," is the method. People attended in large numbers; preachers professed sanctification and a deeper work of grace in their lives; sinners trembled and turned to the Lord; saints rejoiced, and the power of the Lord was exhibited. Not in our memory of Conferences have we attended one where so much spiritual power was manifest.

On Sunday morning the vast auditorium of the church was crowded to its utmost capacity. The circumstances were inspiring. The Bishop rose above the occasion. He told the simple story of Jesus and His power to save; but with such eloquence, such enthusiasm and vehemence, that all felt nearer our common Lord.

We have here the common complaint, "scarcity of preachers." There were enough for the large pulpits, and quite a number of other large pulpits could have been supplied by men who were satisfied with what they received. The class of probationers numbered but three, and we could have easily used twenty or more. The scarcity of ministers is becoming a serious problem in our church. We think some kind of an effort should be made to induce the best young men to enter the ministry. Fond parents, pious mothers and fathers, were formerly more interested in their sons becoming ministers of the

Gospel than now. The place to begin preparing men for the Christian ministry is in the hearts of fathers and mothers while the child is yet in its infancy. Because of scarcity of ministers we were compelled to confront the problem of consolidation of charges, so that the ministers would go around. Five years ago we were crowded. Then the presiding elders were up against the proposition of expansion; but today some of the circuits that were then "expanded" are being doubled up.

Some of the new General Conference officers inspired us with their presence. Editor Herben gave a very pleasing address, and was received cordially; and we all enjoyed that grand address by Dr. Anderson, and were forced to the conclusion that the church would never suffer for episcopal timber while it can waste such men as Anderson for secretaries.

THE OLD AND THE NEW

Drop a tear
For the fading fame and glory
Of the sighing, dying, hoary
Old Year,
As he passes, cold and rigid,
On his frosty, frozen, frigid
White bier.

Borne at last,
Chill and cheerless, to that very
Drear and dreamful cemetery
Called the past.
Though his faults may find correction,
He will bear no resurrection
Bugle blast.

Seers and sages
Will review and make report of
His achievements in the court of
Future ages,
And record his sins and follies,
And his crimes on melancholy's
Moody pages.

May his sin
Vanish with the old transgressor,
Unbequeathed to his successor
Coming in!
May the New come not with sabres,
But with songs of peace and labor's
Cheerful din!

Banners furled,
May he stay the hand of slaughter
Whether here or o'er the water,
Bombs unburied!
May he bear the proclamation,
"Peace on earth," to every nation
In the world.

— WILL SCOTT, in the *Pilgrim*.

A VOICE FROM FINLAND

REV. J. W. HAGGMAN.

A BLESSED work is going on in Finland and St. Petersburg, although the readers of ZION'S HERALD may not know very much about it. Please let this voice, therefore, tell you something of our Methodist work in Finland.

The Mission Conference

The newly-organized Mission Conference was held in Hango, Finland, Aug. 10-14. The sessions were held in our new chapel, a gift of a noblewoman of St. Petersburg, and were led by Bishop William Burt in a manner which touched everybody's heart. The evening and Sunday services were held in the City Hall, the largest gathering-place in the city, which was given us free of charge. From the first night our expectations were exceeded. The hall was filled with people — between four and five hundred noblemen of the city, workingmen, young people and strangers from other parts of Finland and from St. Petersburg, who remained for two hours and a half listening to addresses from the Bishop and preachers, and singing our hymns, until the benediction closed the meeting. Both the enthusiasm and the audience grew from

day to day until all the annexing rooms in the building were filled with people. Clergymen of the Lutheran Church were present both at our sessions and at the services. The culmination came with the Bishop's sermon and the ordination service. During the sermon the audience was almost spell-bound, although he preached through an interpreter; and at the close of the discourse and during the ordinations no eye was dry in the whole congregation. Surely many souls will count their conversion from these meetings.

Success in the Work

In the midst of war, famine, hardships in business, and other severe troubles, there has been very good success in the work. By our preaching souls have been brought from the darkness of sin into the light of righteousness in every place. Many of these are converts from the Greek Catholic Church, and stand up in our meetings telling, with tears and great emotion, how they have hitherto lived in drunkenness and sins and served painted idols and obtained no peace; but now they have found peace in Christ through these blessed missionaries sent by the Methodist Episcopal Church. The membership is now 1,103, and shows a considerable increase. The number of children in our Sunday-schools is now 1,585 — increase, 199. Money collected for the work is 48,155 Finnish marks, making 43 65 marks, or \$8 49 per member. The value of our church property amounts to 298,989 Finnish marks — an increase of 10,425 marks. The missionary collection amounts to 2,338 Finnish marks — an increase of 400 marks.

Grand Young People's Meeting

The night of Conference Sunday there was held, in Hango, a young people's meeting in the City Hall, attended by between four and five hundred young men and women. Short addresses full of Gospel truths were given by the preachers; hymns and solos were sung and prayers offered. It was a most uplifting sight to look into these young, beautiful faces, eager to hear the Gospel of the Lord Jesus Christ. Had all our friends in America who have helped our Mission through the Missionary Society been able to see that sight, they would surely realize that their aid has not been in vain. But there are many such sights in Finland, since most of our members and the larger part of our audiences are young people, eager to be saved and to save others.

Real Sacrifices

Many heroic sacrifices made during the last year could be mentioned, as, for instance, one preacher and his wife had had no bread, or meat, or fish, only some wild berries picked in the woods, for two days. They had given their last money for renting the preaching hall, and would not borrow for fear of getting into debt. Others, preachers who are elders in the church and have served now for sixteen years, have no butter on their dinner table, and not very much else to eat, with their dry rye bread. This is the only way to obtain success in these hard times, and God has richly showed His blessing upon us.

Dedication of a New Church and Revivals

The Viborg I Church dedicated its church building, Aug. 21. It has a seating capacity of 300, and was three times filled with people during the Sunday; and at the Sunday night meeting a revival broke out. Over twenty persons expressed a wish to begin a new life, and great enthusiasm was shown on the part of both preachers and laymen. The revival meetings were continued the entire week, and every night the church was filled.

THE FAMILY

THE GUEST

EMMA A. LENTE.

The New Year stood at the door;
And the night was chill,
And strangely still.
There were none to smile in his eyes, and
brim
▲ welcoming cup of cheer for him;
For our hearts were grieved
And sore bereaved;
The dear Old Year was passing away,
And we lingered our last farewells to say,
And to whisper one prayer more.

The New Year stood at the door,
Where he ne'er had been before;
And the midnight bell
Tolled a solemn knell.
Then the door swung wide.
"Come in," we cried,
With eager voices and smiling eyes;
And the chimes rang out to the moonlit
skies;
And the Year was glad with the sweet sur-
prise;
And the star of Hope shone bright once
more
Through the open door.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

The Waning Year

THERE is something solemnly sug-
gestive about the closing of a year.
There should be a solemn suggestion about
the close of a day. Human lips oftentimes
say, "We wonder what the coming year
has in store for us," but we think little of
the importance of days. God's Word bids
us not boast of tomorrow, because we know
not what a day may bring forth. A day's
experience has in it tremendous possibil-
ities, which make or mar a soul's eternity.
Each setting sun should find us sober and
like men that watch for their Lord, so
that, when He cometh, He may find us
waiting, watching, ready. But since a year
is an aggregate of days, and we have
somehow come to think with more serious-
ness of a waning year than of a waning
day, we shall not do amiss to take counsel
of the closing period of that aggregate of
days which we call a year.

We are passing away. We spend our
years, as well as our days, as a tale that is
told. The story has its three hundred and
sixty-five chapters, but the "finis" is soon
reached. In times gone by, that word ap-
peared on the last page of many a printed
volume. The volume of the year winds
up with the word. This "finis" is the full
stop with which the story ends. We are
mortal. We are brothers of the withering
grass, of the falling leaves, of the fading
flowers. The early morning of infancy,
the forenoon of youth, the noon of man-
hood, one moment touched, the next left
behind us, and the evening of old age
make up life's short day, and lo! it is
night! For life is short. Yet is it long
enough? It tells on eternity. Rightly
lived, it will tinge our whole eternity with
glory. Wrongly used, it means eternal
gloom. Abused, it will make the harvest
of evil so abundant that life looked back
upon will seem all too long. It were better
never to have lived than to have lived ill.
Life is something for which to be thankful.
It is a treasure of great worth. Its oppor-
tunities are beyond price; but we are oft-
times slow to recognize them, to appreciate
them, to make the most and best of them.

These opportunities come to us, but linger
not unless they be grasped and compelled
to tarry. The passing year has had its
share of these golden opportunities. If
lost, then are they lost forever. We hasten
onward, pressed irresistibly on, till we
meet them with their record telling for or
against us.

We are immortal. We do not live to die.
We die to live. We are of the dust, but
God has breathed into our nostrils the
breath of life, and we are living souls. To
the child of God it means that time is the
assurance of eternity; the certainty that
death, so called, is the opening of the door
into the real life. As we have borne the
image of the earthy, we shall also bear the
image of the heavenly. This corruptible
must put on incorruptibility, and this mor-
tal must put on immortality. Time is put-
ting its impress on eternity. Death is the
ante-chamber of life. We shall do wisely
to seek for the grace that shall make us
worthy to die. Happy shall we be it, when
death knocks at our door, we have earned
by a true and useful life the right to die,
and have entitled ourselves to the reward
of a coffin and a grave. We bless God for
life, and life well used enables us to bless
God for death. Death is the bath which pu-
rifies us of all the grime and dust gathered
in the toil and turmoil of life. Death is life's
consummation without which we could not
live in the highest and kingliest sense of
the word.

These lives of ours are of the pantograph
order. We are tracing patterns which we
cannot see. These will be revealed in due
course. The unseen record will be true
and faithful; it will neither flatter nor
libel us. Hence the importance of living
our years well. But since we cannot live
a year at a time, we need wisdom to live
well each day's life. A day's care and con-
cern are enough burden for any mortal to
carry. The morrow is no part of the Chris-
tian's rightful burden. Today is his op-
portunity and his care. He is to pray,
"Give us this day our daily bread." He is
not taught to ask for even tomorrow's por-
tion. He is divinely promised that as his
days are, so shall his strength be. He may
order his coal for the winter, but his
strength is assured only for a day. We
may contemplate the sad possibilities of a
year with a shudder, but we can trust God
for a day, and if this be done each day, the
new year will bring no day without its
strength and none without its blessing.

Some of us will, doubtless, be making
good resolutions for the new year, but
many of these will be limp and languid
ere they know a month's wear. Mortal
resolutions are poor stuff to feed on. God's
promises are the soul's best stay, and these
comfort us alike, whether we look back
upon a year marked with many a failure,
or forward to a year that may bring many
a trying experience. There are divine
promises enough for all the days in store,
however varied their necessities, and we
shall never lack for strength and song so
long as with trusting hearts we rest on the
divine assurance: "This God is our God
for ever and ever. He will be our guide
even until death." — *N. Y. Observer.*

From Past to Future

BEHIND us there stretches the past,
known, familiar, friendly. Before
us there lies the future, infinite, unknown,
bodeful. Tomorrow is trackless. There
are no sounds of familiar voices haunting
its silence. Its quietness is disturbed by un-
familiar presences. Veils are hung between
us and the days which are to be, veils which

it is un wisdom for us to attempt to lift, and
ignorance which it is our peace to leave
undisturbed. However glorious our past,
it is now only a memory. Forward we
must go. Out of the known and the fa-
miliar into the unknown and the unamil-
lar. This only do we know (and it is
enough!), that all that unknownness is
known to God, and is covered by His in-
finite sympathy and love.

"We only know we cannot drift
Beyond His love and care."

We have to go forth into a future quite un-
known — a future which, if we can read it
in the light of our past, will have in it sun-
light and darkness, rapture and despair.
All our sorrows are not behind us, and all
our gladness is not in front. The web of
the future will be woven out of joy and
sorrow. Love will have its agony as well as
its rapture. There will be nights that are
full of dark, as well as days that are brim-
ful of light. And the whole future lies in
the dim haze of unpenetrated uncertainty.
November may bring our brightest days,
and June our darkest. There is but one
power in the strength of which we can
make a dry path through the wet waters,
and that is the power of faith. We need to
re-discover God — His active interest in us,
His splendid purposes for us, His wise
guidance and His invincible defence. We
need to lay hold of this God with a faith
which is active, venturesome, and invincible.
Neither the church nor the individual has
a greater need today than to learn the liv-
ing meaning of the first great article of its
masterful creed: "I believe in God." —
Methodist Recorder.

A GLIMPSE OF THE OTHER SIDE

MRS. HARRIET A. CHEEVER.

SO far as she understood herself, Mrs.
Winsted would have considered that
she had long been a well-meaning and, it
was to be hoped, a consistent Christian
woman. Her well-appointed home was
in a choice suburb, and, possessed of suffi-
cient means and excellent standing in
both church and community, Mrs.
Winsted doubtless meant to be faithful to
duty, while not much troubling herself as
to what duty in certain directions might
either mean or require.

But the Sunday after Christmas, Dr.
Minton had preached a deep toned ser-
mon, setting forth the duty of Christian
men and women toward individuals in
their midst who represented by their
needs and claims the "little ones," or the
"poor" whose presence the Lord himself
had said was perpetuated among them.
It was perfectly understood that the
needy, the lonely, and the unfortunate
stood for the "little ones" who were not
to be offended, neglected, or ignored. And
so searching was the discourse, that, as
the stern application was driven home,
more than one church member asked
suspiciously if the pastor could be aiming
certain truths directly at him or at her.

It is doubtful if any other listener in
the house of God that morning heard
with more ease and indifference the min-
ister's impassioned appeal than did Mrs.
Winsted. She only reflected in an incon-
sequent way that her gifts to missions
would be continued as usual, and a re-
spectable sum be devoted to various ob-
jects brought directly to her notice. As
to taking up special or individual cases
and regarding them in the light of duty,
this did not seem necessary. Yet, when

Mrs. Winsted laid her head on the pillow at night, she all at once thought of Grandma Wilson, who, she knew, was obliged to look to the charitably inclined for aid since the death of her only son. She thought also of old Madam Parsons, always overflowing with gratitude for any kindly attentions tendered her in her poverty and loneliness.

Grandma Wilson had formerly been abundantly cared for by her sailor son, but had long been prevented by lameness from going out, especially in cold weather. Madam Parsons had been in excellent circumstances in years gone by, and was interesting still in conversation, even if somewhat loquacious. Now, with vanished means, and the kind of pride which means self-respect, she prized as still coming from her beloved Lord each properly tendered kindness and show of friendliness.

These things Mrs. Winsted knew, but as they came into her mind she dismissed them with the thought: "I hear they are both well cared for by others."

Had she gone a little deeper, she would not have failed to realize that voluntary aid under such circumstances is usually uncertain and precarious. But, alas! it was indeed want of thought rather than want of heart that in Mrs. Winsted's case wrought the evil of culpable unfaithfulness. Yet when Mrs. Winsted, in her prayer that night, asked of God, in an unconcerned way, that she might be shown her duty toward others, she was half conscious of a feeling of shrinking, as if a prescient sense of a possibly unwelcome revelation concerning such a duty might come to her in very truth.

Thus we all at times ask what Conscience prompts, but Inclination does not desire.

As New Year's Day approached, Mrs. Winsted invited her sister, nephew and niece of another suburb to spend the day with her. The invitations were promptly accepted. Her daughter, who had been at home for the Christmas holidays, had returned to college shortly before New Year's.

Then a condition of things came about that, had Mrs. Winsted been told might happen, would simply have been set down as impossible because of extreme improbability.

The day previous to New Year's Bridget, the cook, asked permission to visit her ailing mother in the near city. She promised to return early in the evening, and to leave the orders for the next day's needs on her way to town. Mrs. Winsted inwardly demurred, especially as a new waitress was to come that night, and Bridget would be relied upon to instruct her in certain duties. But Bridget, faithful and capable, would be sure to have everything pass off smoothly the next day, were she but convinced that her old mother was being well cared for.

Mrs. Winsted felt a sense of depression as she saw Bridget depart early in the afternoon. It was a new experience, for one thing, to be left entirely alone for several hours; and the closing day of the year seemed all at once to take on a solemn and impressive influence.

"I haven't made a single resolution for the new year," murmured the lady; then she added, quickly: "But New

Year resolutions are apt to be very evanescent things at best, so perhaps it is just as well."

A half hour later, when she looked out of the window, it was snowing.

"Oh, dear!" she sighed. "I do wish Bridget had not gone away."

During the afternoon the storm increased steadily, and it was with a sinking heart that, as the evening grew late, Mrs. Winsted listened for Bridget's returning feet. "I'd run over to one of the neighbors if it was not for expecting that new girl," she muttered.

The hours passed slowly away — it grew late. Gusts of wind whistled and tore around the corners of the house, the front steps were already piled with snow, the path to the sidewalk was well-nigh impassable. Very few were out. Neither Bridget nor the new girl appeared.

As the clock struck eleven, Mrs. Winsted suddenly remembered that the furnace fire must receive attention — usually Bridget's last care at night. She trembled on going to the cellar. Dear! dear! The fire had burned fiercely in the strong gale, and was nearly out. She did not know how to manage it. It was no night for experiments, and besides it was eerie down there in the cellar alone so late at night.

In the kitchen she was thankful to find a good fire still going, and plenty of fuel at hand, which Bridget had thoughtfully laid ready for the night and morning. The fire could easily be kept bright in the range.

At twelve o'clock Mrs. Winsted wished with all her heart she had gone at eleven to a neighbor's house, even though the second girl escaped her. Now it was too late. Well, she would stay all night by the kitchen fire. With a chair from the sitting-room, a rug, and a bright light, she could at least be comfortable.

On entering the sitting-room, she was struck at the chill already creeping through the house. Back in the kitchen a feeling of isolation and desolation came over her, bringing swift recollection of the two lonely women, so easily dismissed from her mind only the night before — the two church sisters, whose interests she had so willingly relegated to "others."

"Poor old Madam!" she soliloquized. "After the home and plenty of other days, how can she bear it? How can she be so cheerful in the midst of the sad and dreary changes that have come to her? And Grandma Wilson — how forlorn, as she glides into old age, to find herself dependent on charity since her generous son sailed away, never to return! Never! What a dreadful word! I scarcely miss daughter Dorothy when she goes to her pleasant studies, knowing she will soon and often return. But to sit bereft, to know a beloved and cheerful voice will greet one no more on earth — oh, I have been too thoughtless, too thoughtless, I have indeed!"

Midnight, Conscience and Memory! Three powerful agents exerting weird but wholesome influences over one who cannot choose but listen to their solemn voices.

"I have not done right," Mrs. Winsted said in a low tone, yet as if the sound of her own voice was reassuring; then she

added, truthfully and sensibly: "No, I have not done right, neither have I done intentional wrong. I might now and then have sent a nice, appetizing portion to those two poor souls, yet never did; neither have I ever sat with them an hour listening to their sad stories and giving a word of cheer."

Tears gathered in her eyes as she added: "I feel exactly as if I had refused to watch with my dear Lord one hour."

The clock struck one.

"New Year's Day!" she exclaimed, softly; and, despite her loneliness and timidity, her countenance brightened. Involuntarily she began to pray — that blessed recourse and ready relief forever open to every believer in God. When the prayer ended she scarcely knew, but certain resolves were formed while making confessions and asking Divine aid.

After that she dozed, and the next thing Mrs. Winsted heard was the welcome sound of the postman's click at the letter-slide. In the cold hall she found a note from her sister, saying that the storm and colds in the family would prevent the expected guests from appearing that day.

The earth looked white and lonesome as the lady prepared her simple breakfast, merely of toast and tea, but by nine o'clock Bridget was in the house. The voluble girl told of finding her mother "that bad," that she had felt actually obliged to stay with her through the night. Early morning had brought a helper.

The marketman and grocer followed quickly in Bridget's wake; then a smart-looking waitress arrived. As all the cheerful bustle of household stir and preparation went on, Mrs. Winsted, still sitting in the kitchen, wrote two notes. One was to old Madam Parsons, inviting her to dine with Mrs. Winsted that day; the roads would doubtless be cleared by one o'clock. The other informed Grandma Wilson that a New Year's dinner would reach her by two o'clock, perhaps sooner.

Mrs. Winsted was surprised at finding herself really anticipating Madam's little visit with pleasure. In fact, everything appeared pleasant that day. It was delightful to hear Bridget vigorously rattling away at the furnace, which presently was sending generous heat throughout the chilly rooms. It was "heartening," also, to see the second girl assisting in dressing the plump chickens which Bridget declared "should be a-roasting of themselves right away."

"So much to be thankful for," Mrs. Winsted kept repeating to herself; "so much to be thankful for, and so much to share!"

As dessert and coffee were served at the beautiful dinner, and the two ladies were by themselves, Madam Parsons said, feelingly, to her hostess:

"I cannot tell you, dear Mrs. Winsted, how particularly welcome I found the kind, thoughtful invitation which you sent to me this morning. You may not know it, but the first of the year is always a sad time for the lonely; and it happened that for the first time in years no one remembered me on New Year's Day — that is, no earthly friend. But the good Lord did not forget; neither, after all, did one of His children."

Then at evening came a note from

Grandma Wilson. The writing was tremulous and irregular. Ah! but the spirit of genuine gratitude with which thanks were returned for "that lovely, lovely dinner!"

Mrs. Winsted had already pronounced this the very happiest, most gratifying New Year's day that she could remember. And, ruminating at bedtime, she murmured:

"If we only knew it, we deprive ourselves of a great amount of satisfaction in failing to minister to the easily pleased 'little ones' of the Master's kingdom. For myself, I shall try hereafter, and shall strive to influence daughter Dorothy also, to look about at the approach of holidays to see what can be done to cheer some poor or lonely souls. Holidays are mostly sad milestones in life's journey for the poor or the afflicted, and it doubtless will have done me a world of good to have caught one glimpse of the other side of life — not the smooth side."

Newton, Mass.

BOYS AND GIRLS

THE OLD YEAR'S FAREWELL

With a shrill, sharp call rang the telephone,

And Teddy sprang to reply.

"Hello!" said a voice in a trembling tone,
"I've come to say 'Good-by.'"

"I must leave you all at twelve tonight,
I'm the old, Old Year, I'll explain;
This minute the New Year is on his flight

By the limited fast mail train.

"I've given to you the best I had,
But the New Year is richer still;
He has stores of brand-new wisdom, my lad,
Your youthful brain to fill.

"He knows whole volumes of secrets rare,
Which he'll gladly tell to you;
He will teach you how to do and dare,
To be brave and loyal and true."

And then the voice grew weak and old;
"Ring off," it gently said;
While the bells of the happy New Year told
That the good Old Year had fled.

— JULIA F. DEANE, in *Children's Missionary Friend*.

THE LITTLE BROWN BOWL.

ONCE there was a little brown bowl that stayed always in a great closet among many other bowls.

There were big bowls and little bowls, bowls with beautiful gold bands, and bowls over whose sides clambered rosebuds so beautifully painted that they looked as though they were growing. There was a bowl that wore violets all around its brim, like a little girl wearing violets on her hat. And there was one broad, shallow bowl tinted with such colors as are in the sky when the sun is going down, and on this bowl was the prettiest little shepherdess. She wore a broad hat and a blue dress, and her eyes and lips always laughed.

So it can be seen that there were bowls of every description, only that all were beautiful except the little brown bowl, which could never be anything but a plain, thick little brown bowl, with not even a daisy to wear. She was so shy

among all her beautiful companions that she did not often speak; but one day, when the maid who took care of the china set a pretty little pitcher so close to her that it touched, she gathered courage to ask why the shepherdess always smiled, and why all the other bowls were taken out of the closet at times and then brought back again, but she was always left.

The little pitcher told the little brown bowl that the shepherdess smiled because she was happy, for every morning she was carried to the big, sunny breakfast room, where Clarita ate her bread and milk from the shepherdess bowl.

Then the little brown bowl grew bolder, and said, so loudly that everybody heard: "And why don't they come and get me sometimes, as they get the shepherdess bowl, and the violet bowl, and all the rest?"

And the little pitcher answered — for I have said the little pitcher was always kind — "They have not needed you yet. Perhaps some day you may be needed. Then the maid will come and get you."

"And shall I see Clarita then?" cried the little brown bowl, in great happiness. But, before the little pitcher could answer, such a laugh arose from the mouths of all the bowls that they rattled on the closet shelves, and the maid said: "How the wind blows!"

"Ah," cried the rosebud bowl, "you foolish thing, you will always stay on the closet shelf! You are too ugly ever to be needed. Do you see the big rosebuds on my sides? Clarita loves them. Once I sat for an hour on a little table and held bonbons for her."

"And I," said the gold-banded bowl, "have been near her at dinner, and held water where she dipped her rosy fingers." And the gold-banded bowl laughed scornfully. "But she loves beautiful things. She would never look at you."

"No, indeed!" said the violet bowl. "I wonder that you were ever put here. Once, long ago, for an hour, I was carried to Clarita's own room and held violets for her."

"Yes, and you were upset," cried a tall vase, "which showed that you were never meant to hold flowers. I wonder at Clarita's ever taking you."

But the little brown bowl sat quite still and very sad. She knew, at last, why for so long she had stayed in the closet, never taken out, and never needed. If only she, too, could have been beautiful! And she wished she might go away and never come back, since she could never be loved and never be of any use.

She must have wished it aloud, in her sadness of heart, for the shepherdess bowl, to whom all the others always listened, spoke to her very gently: "Do not grieve, little brown bowl. Clarita loves beautiful things, but she loves useful things, and if she ever sees you, she will love you. Only be patient and wait."

And the little brown bowl grew very quiet. Her life had never been a very bright one. She had wished, sometimes, that she might be needed and used, as all the others seemed to be; but she had never known what it was to be unhappy.

Today, for the first time, she had been pained by rude, unfriendly words; but today she had learned to hope, and it was the best thing the little brown bowl had ever known.

So the days came and went. Each morning the shepherdess bowl was carried away, and came back looking brighter than before; and one by one the violet bowl and the rosebud bowl and the gold-banded bowl were taken out, and brought back — I am sorry to say — haughty and

vain, and saying scornful and unkind things to the little brown bowl.

There came one morning when the maid came in and hastily set the little pitcher down; and the little pitcher, who always heard what was going on, was quite breathless with eagerness.

It was Clarita's birthday, she said, and Clarita was eight years old, and eight beautiful hyacinths were lying by her place at table; and Clarita, as soon as she saw them, would surely be looking for something to hold them.

"Oh, dear!" sighed the shepherdess bowl. "Perhaps, if I were not so shallow, she might take me, since she loves me. Think of the joy of holding Clarita's birthday flowers!"

"Are the hyacinths purple?" asked the violet bowl. "Indeed, I stand a good chance, with my lovely shape and color, of being chosen at once."

"You, indeed!" cried the tall vase. "None of you are fit to hold flowers. It would be well for you to be taught your place. As for this pert violet bowl, after the disgrace she has suffered, trying to hold flowers, one would as soon expect Clarita to choose that ugly, silent brown bowl in the corner!"

But no one answered, for just then the door swung open, and the little brown bowl saw, for the first time, a little girl with sunny hair, lovelier than she had ever dreamed.

Her lips wore a smile happier than that of the shepherdess, and her eyes were deep, like pools of quiet water.

She held her flowers lovingly and looked eagerly among the bowls, seeking something, touched the rosebud bowl for a moment, and then — the little brown bowl fairly trembled with joy, for Clarita was looking straight at her, and crying out: "O, here is the dearest little brown bowl, mamma, just right for my flowers! It is so deep and so strong, and too heavy to upset. Why did I never find you before, little brown bowl? You shall hold flowers for me all summer!"

Long days afterward the little brown bowl, filled, as she always was now, with flowers, found herself on Clarita's breakfast table, close to the shepherdess bowl.

"Dear shepherdess bowl," she whispered, "I love you, because you were kind to me when I needed you."

And the shepherdess bowl whispered back softly, "I told you it was better to be able to hold beautiful things than to be beautiful outside."

And the shepherdess smiled more brightly than ever before. — PHILA BUTLER BOWMAN, in *Churchman*.

— It was Elsie's first night at the concert, and she listened delightedly until, as the applause which followed the prima donna's wonderful trills subsided, she leaned over to her mother, and in a very audible whisper exclaimed: "O mamma, didn't that lady gargle her throat just lovely?"

**THERE IS A CERTAINTY
• ABOUT THE GRATIFY-
ING RESULTS that FOLLOW
the USE of FERRIS HAMS
AND BACON which MAKES
these DELICIOUS MEATS the
FAVORITES of those WHO
KNOW what IS GOOD. A Lit-
tle HIGHER in PRICE---But!**

League Prayer Meeting Topics for January

REV. MATTHIAS S. KAUFMAN, D. D.

Greetings

HAIL, Epworthians of historic New England!—New England, with its rare record of great achievements and powerful influence in molding our national character! Hail to you of every State, each with its own proud history and valuable contribution to New England's fair fame. Through a generous providence it has been the delightful privilege of this writer to extend cordial greetings to the Leaguers of the First General Conference District, at the opening of fifteen New Years, including the one just at hand. With heartiest good-will, once more we wish all our young people the richest joys that belong to the Christmastide, and that all of 1905 may be filled with the blessedness of loving service. Then, whether it shall be yours to sail a placid sea or roam rugged mountains, bear the burdens of the quarry, factory, store, or struggle with ocean gales, it will matter little. Even in the Valley of Baca your soul shall make a well of refreshing for itself, and through the shadows you may behold the glory of God. For all who walk in purity and give the Master cheerful allegiance, 1905

"Holds a thousand green leaves folded tight,
Holds a thousand flowers pink and white,
Holds a tree with branches all complete,
And fruit that is juicy, golden and sweet."

January 1—Our Goals for 1905. Phil. 5: 12-16.

DAILY BIBLE READINGS.

Dec. 26. Growth by feeding. 1 Pet. 2: 1-5.
Dec. 27. An "Increase Campaign." 1 Cor. 3: 1-8.
Dec. 28. Harmony with all. 2 Cor. 13: 11-14.
Dec. 29. A good witness. Acts 5: 29-32.
Dec. 30. A good fight. 2 Tim. 4: 1-9.
Dec. 31. Victories. 1 John 5: 1-5.
Jan. 1. Topic—Our Goals for 1905. Phil. 3: 12-16.

How fanciful we are at times! Like children, we often play at life. We live upon a hill which exists only in fancy. Ever some who aspire to be excellent are self-deceived. They think themselves upon heights while their feet still tread the lowlands of Christian experience. Not so with Paul. He was never satisfied with his attainments. He seemed to enjoy the valley of humility. Dealing with himself honestly, he exclaims: "Not as though I had already attained, either were already perfect."

A NEW YEAR'S PATTERN

Moses was commanded to make all things pertaining to the Tabernacle according to the pattern shown to him in the mount. Paul finds a model for his life at which he hints here: "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Our Saviour had in His mind a pattern for Paul's life. He has also a pattern for your life and mine. This pattern He will reveal to us in the mountain solitude of prayer and consecration.

THE DOOR OF MEMORY

Looking back through that open door, what ghostly forms are there! How they haunt us! How they would hold us back!

Yield to them, and there can be no bright 1905 for us. We cannot advance, so completely are we at their mercy. This darksome thing is made up of broken resolutions, lost opportunities, depressing failures. How does Paul deal with this spectre company? He closes the door, and turns the key: "Forgetting the past."

SPECIFIC GOALS

1. The breaking up of every evil habit that hinders true living.
2. Earnest, persistent effort to form helpful habits.
3. How would it do to observe the Golden Rule fairly well, for a year?
4. Cultivate patience—one of the most difficult and useful of all the virtues.
5. Habitually aspire and seek to become as great a blessing as possible to society and to individuals.
6. Encourage people to think more kindly of one another in spite of obvious infirmities and faults.
7. So live as to aid God best in carrying out His plans for saving the world.
8. To make 1905 the very best year we have ever lived.

"Full well I know my Soul's true goal
Lies still, lies ever, there before me;
I could not turn me if I would
Though clouds and darkness gather o'er me."

January 8—The Making of a Christian: His Birth. John 3: 1-8.

DAILY BIBLE READINGS

Jan. 2. The new birth is needful. Rom. 8: 1-9.
Jan. 3. It is complete. Ezek. 36: 25-27.
Jan. 4. It is by Christ. John 1: 1-13.
Jan. 5. Through the word. 1 Pet. 1: 18-23.
Jan. 6. Of the Spirit. Rom. 8: 10-17.
Jan. 7. We may know it. 1 John 3: 19-24.
Jan. 8. Topic—The Making of a Christian: His Birth. John 3: 1-8.

That prince of modern parable-makers, Mark Guy Pearse, gives us this one, of deep significance and rare beauty: "Once there was a briar growing in a ditch, and there came along a gardener with his spade. As he dug around it and lifted it out, the briar said to itself, 'What is he doing that for? Doesn't he know that I am only an old worthless briar?' But the gardener took it into the garden, and planted it amid his flowers, while the briar said, 'What a mistake he has made, planting an old briar like myself among such rose trees as these!' But the gardener came once more with his keen-edged knife and made a slit in the briar, and, as we say in England, 'budded it with a rose;' and by-and-by, when summer came, lovely roses were blooming on that old briar. Then the gardener said: 'Your beauty is not due to that which came out of you, but to that which I put into you.'" Charming illustration is this of what Christ does for thorny human nature, when He changes it from the ugliness of depravity into the beauty of righteousness.

SPIRIT-BORN

Without being hypercritical may we not mildly object to the form of our topic? Not for controversy, but for the value of clear thinking, we object to the word "making" as too mechanical. Just as a child is not made, but born, so the Christian is not made. He comes into being through a real spirit-birth. Not by heredity, not by environment, but by regeneration, by being "born again," does any one become a Christian.

NATURAL VS. SUPERNATURAL

In the former use of these two words the natural stands for the unrenewed, carnal nature which Paul teaches us is "enmity with God." Spiritual sons of God "are

born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," by a supernatural process. This teaching is with highest authority, coming as it does from the supreme Teacher. What dignity and honor it confers upon the Christian!

NEARNESS, DEARNESS

This conception of the new birth allies us very intimately and affectionately with God. In the natural world He works through established laws, using various agents and instruments, as we have been accustomed to think. But in the spirit realm He comes into personal, living, conscious touch with His dear ones. In the natural world God hides Himself; in the spirit world He reveals Himself to the obedient, trusting heart.

A NEW NATURE

Through repentance and faith our human lives are so wrought upon by the Holy Spirit that they become partakers of the Divine nature. In some noble and real sense they become identical with God; that is, they become godly, God-like.

"You may grind them both in the self-same mill,
You may bind them, heart and brow;
But the poet will follow the rainbow still,
And the other will follow the plow."

Give to the plowman the poet's nature, and he will make poems, as did Robert Burns.

THE SECRET

An Indian and white man were convicted of sin at the same service. Soon the Indian was happily converted. But the white man found no peace. Finally he said to the red man: "Why should I linger in conviction when you so soon found comfort?" "O brother," said the Indian, "me tell you. There come along a rich prince. He want to give you a new coat, and you say, 'I think my coat pretty good.' The prince come to me. I look at my old blanket, and say, 'This good for nothing.' I fling it away and accept the new dress. Just so, brother, you hold on to your own righteousness; you loth to give it up. But I, poor Indian, had none, and was glad to accept the righteousness of Jesus Christ."

"Nothing but self, thyself from Him divides.
Ask ye now I o'erpassed the dreary gulf?
One step beyond myself, and naught besides."

January 15—Am I My Brother's Keeper? (A temperance meeting.) Gen. 4: 8-15.

DAILY BIBLE READINGS

Jan. 9. A patriarch's "yes." Gen. 13: 8, 9, 14: 13-16.
Jan. 10. A lawgiver's answer. Deut. 22: 1-4, 8.
Jan. 11. A wise man's answer. Prov. 24: 8-12.
Jan. 12. A prophet's answer. Hab. 2: 12-15.
Jan. 13. An apostle's answer. 1 Cor. 8: 8-13.
Jan. 14. The Master's answer. Matt. 5: 17-20.
Jan. 15. Topic—Am I My Brother's Keeper? Gen. 4: 8-15.

Two brothers are in a field. Jealousy rankles in the heart of one; anger blazes in his eye; hatred stirs his vengeful soul. Satan urges him on. A few words, and the monstrous crime is committed. Before Cain lies his brother in all the pathos of death. The first dark picture of human history was created by disobedience. The second is murder.

In the graphic Biblical record this brought the Almighty to the scene. Poor, miserable Cain! A bleeding corpse at his feet and God's eye upon him. Now that revenge is gratified and passion's flames are subsiding, must he not be dazed by his foul deed?

God asks: "Where is Abel, thy brother?" And Cain replies: "I know not. Am I my brother's keeper?" This insolent reply proved him both a liar and sneak. Oh, for an honest facing of facts! Cain has had myriads of moral descendants, who have tried to evade the responsibilities of brotherhood. Whole tribes and

nations have been swept from the earth because they would not learn this lesson.

Upon Cain rests an awful burden of guilt. A violated conscience whips him with scorpion lash, and he cries out: "I shall be a fugitive," a vagabond; "every one that findeth me shall slay me."

RED SPARKLES

1. We see sin's maddening influence in the wine-glass.
2. Nowhere is Christian work more intricate than in dealing with these fascinating sparkles.
3. Young men of noble impulses but weak wills, strong men in places of trust and responsibility, old men, and, we are told, an increasing number of women, are being caught by sparkling beverages.

REMEDIES

1. Always the very best and surest defence against the inroads of intemperance is found in giving the heart to Christ.
2. Every time we lead a soul to Christ we have one less ally with the saloon and one more on the side of true temperance.
3. Nothing could do more against the saloon than great, genuine, powerful revivals all over our land.
4. The most promising organized movement now in sight, next to the church, is the Anti-Saloon League. Here is a platform broad enough for all who earnestly desire to see the saloon destroyed.

January 23—How to Win Souls for Christ. John 1: 40-46.

DAILY BIBLE READINGS

- Jan. 16. Winning souls prayerfully. James 5: 16-20.
 Jan. 17. With strong desire. Rom. 10: 1-9, 17, 21.
 Jan. 18. Unselfishly. 1 Cor. 9: 14-18.
 Jan. 19. Tactfully. 2 Cor. 12: 11-16.
 Jan. 20. Consistently. Psa. 51: 7-13.
 Jan. 21. Trustfully. Mark 2: 1-5.
 Jan. 22. Topic—How to Win Souls for Christ. John 1: 40-46.

There are those who believe that Lyman Beecher was the greatest of the truly great Beecher family. In his old age some one said to him: "Doctor, you know many things; but what do you think the main thing?" This sturdy old veteran of many real revivals answered: "It is not theology; it is not controversy; it is *saving souls*." Evangelical Christianity once more is awaking to the summitless importance of winning men and women to Christ.

NEW EVANGELISM

Possibly this phrase, so frequently met in current religious periodicals, may be overworked a little, but after all there is in it something exhilarating. It is defined as culture and spirituality combined for the saving of men. Dr. Dawson, of London, who has called specific attention to the new evangelism, cites John Wesley as a model exponent of it. He was a very learned man for his day, and yet intensely interested in reaching the unsaved. The one inspiring feature of this present-day battle-cry is that it invests soul-winning with a recognized value somewhat in keeping with its vast importance. Scholarship, learning, culture, rich intellectual endowment—in fact, all things that make for noblest character—ought to be laid under tribute to the promotion of this supreme work.

BEFORE THE BATTLE

It is the instruction, drill, and skill given the soldier previous to battle that assure him the victory. So in winning souls there are certain preliminary essentials:

1. We need a profound conviction of the soul's inestimable worth. What must be the infinite value of that being who could be redeemed by nothing less than the death of God's own Son?

2. The soul's awful peril through its guilt and sin. To be lost, as many of the fallen are in this world, is indescribably dreadful. But what must it mean to be lost forever?

3. Realize the glorious truth that any soul may be saved. The lost are the very ones whom Christ came to seek. In rescue mission work, especially; thousands of what seemed the most unlikely cases have been rescued, converted and transformed into very successful soul-winners.

4. Get as near to Christ as possible in order to see men with His eyes and to feel for them with His heart.

5. Seek and cultivate a genuine passion for this kind of endeavor. To win souls is just the work that belongs to the true Christian in his normal state.

IN THE CONFLICT

Yes, it is a struggle. When a soul is awakened and brought to a sense of guilt, then Satan comes in to defeat the Spirit's work. The winner will need:

1. A conscious experience of Christ's saving power.
2. Genuine sympathy with the erring and particularly with the penitent one.
3. A ready acquaintance with the essential truths of the Gospel, and ability to quote appropriate passages of Scripture accurately.
4. Remember we are not to drive men into the kingdom, but lead them. It is a beautiful privilege to introduce a person to the Saviour, and have Him become a real friend forever.

5. A close and intimate touch with Christ such as comes only through much prayer and abstinence from all forms of sin and vice.

6. Humble reliance upon Christ. We can win no one save as He works through us. We are only agents. Christ is the Power in us by whom the unsaved are affected and saved.

How? In various ways: (a) By earnest prayer for some friend out of Christ. (b) By personal conversation upon this subject. (c) By a letter filled with loving solicitude. (d) By such treatment and kindnesses as will prove a deep interest in the friend's truest welfare. (e) By wisely interesting some other discreet person in your friend's salvation. (f) Always with a love that cannot be doubted. (g) By a sweet reasonableness and a winsome spirit.

PERSONAL EVANGELISM

Too much emphasis can scarcely be placed upon personal effort by every Epworthian to win some soul to righteousness. Andrew believes in Christ, and then introduces his brother Simon to Him. How beautiful the record! "He brought him to Jesus." Philip findeth Nathanael, and asks him to come and see Jesus for himself. What a day of triumph that will be when all Christians become personally interested in bringing a fellow-sinner to the Lord!

January 29—City Evangelization. Isa. 62: 6; Jonah 4: 10, 11.

DAILY BIBLE READINGS

- Jan. 23. Early city missions. Luke 10: 2-11.
 Jan. 24. Danger of wicked rulers. Prov. 29: 6, 8.
 Jan. 25. Intemperate rulers. Prov. 31: 4, 5.
 Jan. 26. Danger of demagogues. 2 Sam. 15: 2-6.
 Jan. 27. Gospel in wicked cities. Jonah 3: 1-10.
 Jan. 28. Purifying a city. Acts 19: 8-19.
 Jan. 29. Topic—City Evangelization. Isa. 62: 6; Jonah 4: 10-11.

It was my much-appreciated privilege to attend the fourteenth annual convention of the City Evangelization Union, held in November in the fair city of Providence, R. I. By expert judges it was pronounced one of the largest and most enthusiastic in the entire history of this practical, useful, vigorous organization. This is most encouraging. It proves that our denomination, in spite of all pessimists, is yet possessed of vast, virile, vital energy. But it has none too much. The magnitude of the task before it, in union with all other true churches, will demand immeasurably more power than is now in hand; yet not more than is at the command of Christian faith.

WHAT IT MEANS

To evangelize a city is,—

1. To give it the Gospel of Christ; not in any wholesale way, for this would be impossible.

2. To reach the vast multitudes, individual by individual.

3. This will bring about personal reformation and a nobler class of citizens.

4. As a natural result, the hovels in which people exist will be transformed into neat, comfortable, happy homes where families may live beautiful lives.

5. Poverty, beggary, want, will be banished, while the most unfortunate may have wholesome food, decent clothing, and adequate shelter.

6. Saloons and all their allied misery-makers would perish from sheer lack of patronage.

7. Schools and colleges for professional and mechanical training, for educating hand and head, for developing muscle and brain would flourish.

8. Civic righteousness, social purity, political honor, would prevail as the natural fruitage of private, personal allegiance to Christ, and a home atmosphere filled with the fragrance of the Sinless One.

9. To evangelize the cities would be the evangelization of the nation, for in them pulsates the nation's rich, red blood.

10. If it is true, as Drummond affirms, that "He who makes the city, makes the world," so they who evangelize the city evangelize the world.

11. No grander enterprise than this, in its ultimate results, can challenge the holy ambition of noble Christian men.

HOW ACHIEVED

Through the Church of Christ:

1. By the church as an organization in the use of wise means and measures.

2. This implies and demands a growing practice of church federation. Different denominations must co-operate heartily and harmoniously for the common weal. That this fine spirit is becoming more prominent in our cities is patent and inspiring.

3. Every department of church activity should be pushed with living energy to greater efficiency. The Sunday-school, the Epworth and Junior and Intermediate Leagues, the deaconess work, the Sunday services, and the week-day ministrations, must be co-ordinated and made effectually subservient to this one sublime end—the evangelization of the city.

4. But back of all, and beneath all, and vitalizing all, must throb the deep personal interest and enthusiasm of the individual Christian. Here is a personal responsibility we dare not shirk.

MALADY AND PHYSICIAN

In his admirable address at the convention in Providence, Dr. Wallace MacMullen said the city is the heart of civilization. A diseased heart, it is true, but the disease is functional, and not organic. The church of Christ is abundantly able to call in the Great Physician who has a specific for every moral malady that can afflict individual, city, nation, or world. What a glorious truth is this! Were it not for Him, such stupendous tasks as confront us would paralyze us.

Fall River, Mass.

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THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson II

SUNDAY, JANUARY 8, 1905.

JOHN 1: 19-34.

THE WITNESS OF JOHN THE BAPTIST TO JESUS

I Preliminary

1. **GOLDEN TEXT:** Behold the lamb of God which taketh away the sin of the world. — John 1: 29.

2. **DATE:** A. D. 27, February.

3. **PLACE:** The fords of the Jordan.

4. **HOME READINGS:** Monday — John 1: 19-34. Tuesday — Isa. 40: 1-8. Wednesday — John 8: 22-36. Thursday — Mark 1: 1-11. Friday — John 5: 31-39. Saturday — Matt. 17: 1-18. Sunday — John 10: 31-42.

II Introductory

The Baptist's testimony to Jesus as the Son of God, which was alluded to in our last lesson, is emphasized in this. A deputation from the Sanhedrin waited upon him. They had questions to ask. The Baptist's emergence from the wilderness of Judea in prophet's garb and with more than a prophet's power over the hearts of men, his fearlessness, his call to repentance as a preparation for the kingdom of heaven which he proclaimed to be close at hand, his strange influence over all classes, puzzled the rulers. Could it be that this unknown prophet was the predicted One? And if not, who was he? A committee of Levites and priests was sent to see. "No," was the Baptist's reply, "I am not the Christ." "Well, then, art thou Elijah, who was to reappear on earth according to Malachi's prophecy?" "No, I am not Elijah." "Then art thou the prophet of Moses' prophecy?" Again he answered, "No." "But, then, who are you? The rulers have sent us to inquire." "The voice of one crying in the wilderness, of whom Isaiah spoke." "But if you are neither the Messiah, nor Elijah, nor the prophet, why do you baptize?" "My baptism is only with water; it is preparatory. But there stands One in your midst, unrecognized by you, my successor, of such greatness and power that I, whom some men suspect to be He, am not worthy to perform the slave's task of undoing His sandals."

The next day, when the deputation had departed, John observed Jesus approaching, and gave testimony to His Divine Sonship in no equivocal language. "Behold," he cried, "God's chosen Lamb, the ordained Sacrifice for the world's sin! Yonder is my successor, of whom I spoke, who was also my predecessor. It is to point Him out to Israel that I am sent to baptize with water. And He was not known even to me until divinely attested. It was revealed to me that He on whom I should behold the Spirit descend and abide would be He who would baptize with the Holy Ghost; and I solemnly declare and proclaim that I beheld the Holy Dove rest upon Him, and that He is the Son of God."

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III Expository

19. This is the record (R. V., "witness") of John — the testimony that he bore to Jesus on three successive days. When the Jews — a characteristic term with John, who uses it more than fifty times, and always in the sense of the chief rulers of the Jews (in this case Pharisees), generally the Sanhedrin. Sent priests and Levites — a formal deputation. To ask him, Who art thou? — The emphasis is on "thou." The people were reasoning in their hearts concerning John whether he were the Christ (Luke 3: 15).

20. He confessed, and denied not — the Johannine positive and negative. I am not. — The emphasis is on "I." John must have been aware of the popular opinion concerning himself. He here, most explicitly and earnestly, repudiates it. The Christ — the Anointed One, the hope of the Jews, the desire of all nations.

21. Art thou Elias (R. V., "Elijah")? ... I am not. — "The deputation asked the question in a mistaken and superstitious sense, meaning Elijah bodily come down from heaven, who was expected to forerun and anoint the Messiah. (Our Lord seems to refer to the same extravagant notion in Matt. 11: 14: 'If ye will receive it, this is Elias, which shall come'). In this sense John was not Elias; nor indeed in any sense was he Elias; but only (Luke 1: 17 'in the spirit and power of Elias') (Alford). Art thou that (R. V., "the") prophet — of Deut. 18: 15, the second Moses, or the second Elijah, or the second Jeremiah, or some other of the old prophets resurrected? To this third question John answered no.

22, 23. Who art thou? — They had been answered negatively on three specific points. But it was not enough for them to report what he was not; they wanted to know positively what he was. I am the voice. — Their questions would probe his personality; he refers them always to his office: "My personality is of no consequence, but if you must have me fulfill an ancient prophecy, turn to Isaiah 40: 3." Make straight the way of the Lord. — Level up the valleys, and level down the hills, for the king cometh.

The words quoted completely express the sense of the original passage. To captive Israel, whose warfare is now accomplished, whose iniquity is pardoned, the glorious approach of her Deliverer is proclaimed. He comes to lead back His people through the desert to their own land. The herald's voice sounds in the desert, announcing the coming of the king, commanding that all obstacles be removed from the course of His triumphal march, and that through the wilderness there be made a highway for the Deliverer and for the people whom He has set free. The Baptist takes the words in their true application to the Messianic deliverance and kingdom. He speaks of himself as the herald, or, rather, as the herald's voice (Milligan).

24, 25. They which were sent were of the Pharisees (R. V., "they had been sent from the Pharisees") — who regarded themselves as the special religious guardians of the people. Why baptizest thou? — Why do you perform the purifying act which the prophets (Zech. 13: 1; Ezek. 36: 25) teach us will precede the Messiah's coming? "If John was not the Messiah, nor the divinely-promised Elijah and prophet, what right had he to call men to repentance, and ask them, the Jews, to join the kingdom of God by a rite used for proselytes in becoming members of the Jewish religion and nation?" (Peloubet.)

26-28. I baptize with water. — My baptism is symbolic, preparatory. He does not add what they, "learned in the offices of the

Messiah," already knew, that His baptism would be "with the Holy Ghost, and with fire." There standeth one among you (R. V., "In the midst of you standeth one") — already here, but unrecognized by you and those who sent you. Coming after me is preferred before me. — R. V. omits "is preferred before me." Whose shoe latchet I am not worthy to unloose. — Menial as the service is to untie the thong of the sandal, He is so exalted that I am not worthy to perform even this office for Him. In Bethabara (R. V., "Bethany") — not the Bethany of the Mount of Olives, for it was 'beyond Jordan.' Since the names have the same meaning ('boat-house'), it is quite possible that it was called by both names indifferently" (Peloubet).

So far as we are told, the messengers asked him no further questions, but returned to Jerusalem. It is almost inconceivable that they should go away without inquiring to whom he referred. Was it because they did not believe him? Perhaps they could not conceive of the possibility of a Messiah standing among them unrecognized. Certainly no such king as they were looking for could have been hidden. Perhaps they were indifferent, being satisfied to find that there was no serious menace to the established order in John's erratic utterances. Perhaps they despised this uncouth wilderness preacher. Many since their day have been unable to discern truth when its herald has offended their prejudices. But the profound and significant fact is that these cultured representatives of Israel went away, and that to humble and earnest men the Master was disclosed on the following day. Spiritual discoveries are possible only to sincere and devout souls. The Pharisaic mind cannot receive them (Monday Club Sermons).

29. The next day (R. V., "on the morrow") — after John had replied to the dep-

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utation. Seeth Jesus coming unto him.— "The day before, Jesus was simply among the crowds; today He draws near to link His work to that of His forerunner" (Peloubet). Saith—to those about him. Behold the Lamb of God.—His testimony is not of Jesus as King, or as Teacher, but as the world's Redeemer. "The phrase 'Lamb of God' implies appointed of God for a sacrifice, belonging to God, selected by Him. But is the expression to be referred to the paschal lamb, or to the sin-offering, or to the prophetic passage in Isa. 53:7? Primarily to the last, for John had taken the description of his own mission from the second part of Isaiah, and the Messianic import of the passage named cannot be evaded... But if the prophet Isaiah himself went back to the notion of the expiatory sacrifice, then the Baptist also did the same. Lambs were by preference taken for the sin-offering; Christ as the Lamb appointed by God, is a sin-offering which atones for the world's guilt. But, as regards the step further backward, to the paschal lamb, it is contested by Tholuck and Meyer; justly, so far as the paschal lamb in the stricter sense served as a meal of thank-offering; unjustly, so far as the paschal lamb in the wider sense formed the root of the whole system of sacrifice, and pointed by the blood on the doorposts to the atoning offering" (Lange). Which taketh away—constantly, perpetually. The Greek word means "to take upon one's self and carry what has been raised," "to bear away what has been raised," "to remove." "To bear away sin is to remove the guilt and punishment of sin by expiation, or to cause that sin be neither imputed nor punished" (Thayer's Lexicon). The sin of the world—collectively. He is equal to the whole colossal, terrific burden.

30, 31. This is he of whom I said.—See verse 15 of last lesson. I knew him not—did not recognize Him as the Messiah; that is, as he subsequently states, until the revelation that came when he baptized Jesus forty-two days before. That he should be made manifest to Israel.—John felt that his preaching and baptism were appointed as the means not merely of heralding the Messiah, but also of manifesting Him. The Unknown should be discovered and proclaimed as one of the results or incidents of John's official work.

32-34. Bare record—or testimony. I saw.—See Matt. 3:16, 17; Mark 1:9-11. "John affirms that he is still vividly conscious of the sight" (Hovey). The spirit descending from heaven like a dove (R. V., "descending as a dove out of heaven")—like a dove in the manner of His descent, and resembling a dove in shape (Luke 3:22). It abode upon him.—The Spirit remained; there was no emblem of His return to heaven. I knew him not—until this sign was given. He that sent me... said.—John was conscious of his divine mission. He which baptizeth with the Holy Ghost.—See Matt. 3:11; Acts 2:4, 33. This is the Son of God.—The Baptist was sure of it after the sign mentioned. He may have suspected that his pure and holy second cousin was the Messiah; he must have felt that He needed no baptism unto repentance. "I have need to be baptized of Thee, and comest Thou to me?" he had said. But when the Spirit descended upon Jesus he was sure then. Nothing could shake his confidence. Had not the Voice said: "This is My beloved Son, in whom I am well pleased?"

IV Illustrative

1. It snowed so much I could not go to the place I determined. I went to a Methodist chapel in an obscure street. During

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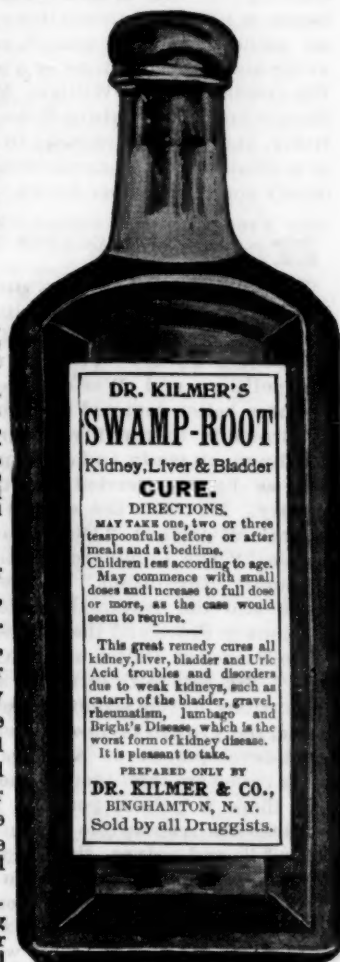
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the sermon the preacher, a thin-looking layman, fixed his eyes on me, and said: "Young man, you are in trouble; you will never get out of it till you obey this message." Then raising his hands he shouted as only a Methodist could: "Look! look! it's only look!" I did look, and in that instant lost my crushing load (Spurgeon).

2. A man gave in his experience in one of Mr. Moody's meetings: "I have been for five years on the Mount of Transfiguration." "How many souls have you led to Christ last year?" was Mr. Moody's sharp question. "Well, I don't know," he replied. "Have you saved any?" "I don't know that I have." "Well, we don't want

that kind of mountain-top experience. When a man gets so high that he cannot reach down and save poor sinners, there is something wrong."

3. Dr. Temple, Archbishop of Canterbury, laid out for himself this program: He said that it would be his aim, God helping him, so to live that the Christians whom he met might become better Christians, and those whom he met who were not Christians, might become Christians. He dedicated himself to the witness of character, to the perfecting of mind, and body, and spirit, so that his very life itself should constantly witness for his Master (James L. Houghtaling, D. D., quoted by Peloubet).



(Swamp-Root is pleasant to take)

OUR BOOK TABLE

MEMORIALS OF EDWARD BURNE-JONES. By G. B. J. Two Vols. The Macmillan Co.: New York. Price, \$6, net.

These handsome volumes are well illustrated, both by a variety of portraits and by numerous pen-and-ink drawings, with which the artist was accustomed to adorn his correspondence. Copious extracts are given from his letters and journals, and in the 700 large pages every possible detail seems to be furnished suitable to set forth this long and interesting artistic career, extending from 1833 to 1898. The book was begun in 1898 and finished this year (1904), so no pains have been spared, and it bears every mark of being done by a loving hand. His special friends, William Morris, John Ruskin and Dante Gabriel Rossetti, come in freely, and one is introduced in the reading to a whole world of experience not commonly entered in other books.

NEW FORCES IN OLD CHINA. By Arthur J. Brown. F. H. Revell Co.: New York. Price, \$1.50, net.

The unwelcome but inevitable awakening of old, conservative, exclusive China under the three great transforming forces of the modern world — Western trade, Western politics, and Western religion — is nowhere better depicted than in this book. Dr. Brown is thoroughly equipped for his task by much study and correspondence as well as by an extended tour through the country. He treats the subject under five general divisions: "Old China and its People," "The Commercial Force and the Economic Revolution," "The Political Force and the National Protest," "The Missionary Force and the Chinese Church," "The Future of China and Our Relations to It." He sets forth fully the stupendous proportions of the economic revolution in China, the growth of newspapers, and the rapid development of American trade in China; answers intelligently the questions, "Is there a yellow peril?" and "Are missionaries responsible for the trouble in China?" and gives the only complete statement of the railway system up to date in China. He does not say exactly that there is a yellow peril, but he expresses his opinion very plainly that when China wakes up and her enormous forces and resources are drilled by energetic Japan, as they are pretty sure to be, she will be a power not to be sneezed at or trifled with. He shows what good reason the Chinese have to hate most foreigners because of the unspeakable and unpardonable outrages perpetrated by most of the foreign troops at the time of the Boxer rebellion; and he enlarges strongly upon the paramount manifest duty of Christendom toward this land where there is now so much hope of a much better state of things than in the past.

ILLUSTRATIVE NOTES FOR 1905. By R. R. Doherty and Henry H. Myer. Eaton & Mains: New York. Price, \$1.25.

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and gouty aches and pains.

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SERMONS ON THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR 1905. By the Monday Club. Thirtieth Series. The Pilgrim Press: Boston. Price, \$1.25.

This venerable yet ever sprightly publication, with its thirty-two distinguished contributors, needs no endorsement from us. A club of Congregational clergymen — Drs. Boynton, Bridgman, Mears, Jefferson, Dickinson, Clark, Scott, Southgate, etc. — furnish these juicy discourses, an excellent help to teachers and preachers.

UNDER THE MIKADO'S FLAG. By Edward Stratemeyer. Lee & Shepard: Boston. Price, \$1.25.

This well-known writer of popular books for boys has lost no time in getting on the market a volume based on the war now in progress. It includes even the battle of Liao-Yang as well as the previous incidents of the great struggle between Japan and Russia on land and sea. The adventures of two young Americans, "soldiers of fortune," in Korea and Manchuria are depicted in the author's customary entertaining manner.

PARABLES OF LIFE. By Hamilton Wright Mabie. The Macmillan Co.: New York. Price, \$1.50, net.

This is a new illustrated edition (with eight full-page photogravures), with additions. The parables are only fifteen, and are quite brief, but convey important truths under figurative forms, in a way to make impressions where ordinary plain statements would be commonplace.

THE SIN OF DAVID. By Stephen Phillips. The Macmillan Co.: New York. Price, \$1.25, net.

A drama in three acts. The scene is in England, 1643, the first year of the war between King Charles and his Parliament. Sir Hubert Lisle, commander of the Parliamentary forces, falls in love with the wife of Colonel Mardike, at whose house he stops, and to get her sends the husband to death, as David did Uriah. The son that is born to the guilty pair dies, as in the old story, in punishment for the sin. Many of the lines are melodious, and the

depiction of the workings of the primal passions in the hearts of the man and woman is with power; but it can hardly be called a great poem. Temptation, transgression, penalty, and remorse are here, as in the Bible, in history everywhere, and in the life of today.

WIT AND HUMOR OF WELL-KNOWN QUOTATIONS. Edited by Marshall Brown. Small, Maynard & Co.: Boston. Price, \$1.50.

Between four and five hundred proverbs and other short sayings have a page or so of annotation, in which they are looked at from different points of view, turned about and played upon by sharp wits, disputed or confirmed as the case may be. Anecdotes and sharp repartees abound. We do not see much use in such a book, but it is decidedly amusing.

EIGHTEEN MILES FROM HOME. By William T. Hodge. Small, Maynard & Co.: Boston. Price, 75 cents.

A story of a stage-struck youth, who goes through various trying experiences in his endeavor to be "Romeo," but finally recovers sanity and settles down to real life with a good wife.

THE FACE BEYOND THE DOOR. By Coulson Kernahan. A. C. Armstrong & Son: New York. Price, 25 cents.

Of the two previous volumes of this author, one has been translated into thirteen languages, selling 250,000, and the other into eleven languages, selling 150,000. We have been utterly unable to discover in the present book any reason for such figures. It is an unimportant discussion of immortality, a good many imaginative rhapsodies, dreams and visions being mixed in. The face beyond the door, i. e., the door opening into the other world, would seem to be the face of Jesus Christ, although so many other significant faces are mentioned as appearing there that the precise bearing of the title is in doubt.

READINGS IN EUROPEAN HISTORY. By James Harvey Robinson, Professor of History in Columbia University. Vol. I. From the Breaking Up of the Roman Empire to the Protestant Revolt. Ginn & Co.: Boston. Price, \$1.50, net.

Collateral readings chosen from the sources of history, to illustrate the progress of culture in Western Europe since the German invasions, and to accompany the author's "History of Western Europe." Such a course of reading must be of great

value to the student in adding interest and vividness to his work. A second volume is promised early next year.

EDUCATION OF THE WAGE-EARNERS. By Thomas Davidson. Ginn & Co.: Boston. Price, 75 cents.

The book is edited with an introductory chapter by Charles M. Bakewell, who tells the story of Mr. Davidson's life — a life of great usefulness, which came to an end, Sept. 14, 1900, at Montreal, after sixty years. His last work — that to which this volume is mainly devoted — consisted of an effort to benefit the wage-workers on the East Side of New York city by delivering to them a series of lectures which amounted to a sort of incipient "Bread-winners' College," and led to some very interesting experiences. The history of the movement is given in these pages, and the vitality of the ideal is shown by its continuance since the founder's death.

RECENT REVELATIONS

as to the uses to which wood alcohol is put are astounding.

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Editorial

Continued from page 1656

things to happen, peace and justice to be established, and the voice of complaining to be heard no longer in our streets. I cannot help wishing God were in more of a hurry. I am so full of impatience for the days that are coming." We do sometimes wonder, in the heat of our zeal, whether God is as keenly interested in these things as we. Larger experience and stronger faith bring the wider vision. In the latter stage of Mr. Hughes' life "There stole over him the great acquiescence. Straining, looking upward, throbbing he ever was, but with a difference." He was keenly alive to the problems of the time. "Everything is in confusion owing to the advent of the idea of evolution, and we are still in the chaos." He saw the need of patience. But he had learned to trust, and to echo Tennyson's words: "All will be well."

—Rev. Dr. Newman Smyth, pastor of Centre Church, New Haven, announced last week that a systematic effort is to be made among religious and other organizations in Connecticut to put a third candidate in the field for United States Senator to succeed Senator J. R. Hawley.

BRIEFLETS

Rev. A. J. Coultas, presiding elder of Providence District, writes: "The next session of our Conference will be held at New London, Conn. We have just received a hearty invitation."

The Board of Managers of the Missionary Society at the December meeting made provision for the outgoing of six new missionaries, five of whom go to Africa and one to China.

It takes the full range of being, and all the sweep of eternity, to show what God intends for any soul.

The sacred ambition of the true Christian believer will be to imitate his Lord. John Bunyan in Pilgrim's Progress puts into the mouth of Mr. Standfast these beautiful words: "I have loved to hear my Lord spoken of, and wherever I have seen the print of His shoe in the earth, there I have coveted to set my foot." To walk even as He walked — that is the highest aspiration of life.

The deeper any soul penetrates into the real meaning and value of life, the less ostentatiously it wishes to live.

The pressing need today is for men who have understanding of the times in which they live, while all the while inspired with the spirit and devoted to the aims of the eternities. A man may understand his time without being entirely conformable to it. Adaptation does not necessarily imply any surrender of principle, nor is the irenic spirit the spirit of weakness and compromise. The Christian need not go with the current, but he should understand how the current runs.

A pastor of one of the largest churches in New England thus pours out his soul burden in a letter to the editor: "When is another Wesley coming? Our hollow forms, our shallow life — oh, how they need a prophet of the living God! My heart is very weary with waiting. I am preaching to the utmost of my power with only slight response. We must have a kindling of new fire. Faith is not dead. The old theology, or the new theology, or anything that will save souls and get experience into human

life!" Others are thus burdened. It is a hopeful sign. Let the anxiety become general.

The exterior character of a book has much to do with winning us to it, just as a beautiful face predisposes us to think well of a person. The designer of book covers is to be thanked for getting much good literature into the hands of those who would otherwise pass it by.

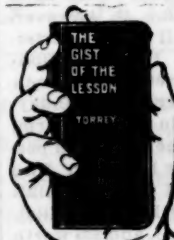
The past can never safely be ignored, because it has been the arena for the working of the Almighty and for the exhibition of His providential purposes. The past contains enwrapped within it, as seeds of future unfolding, like grains of corn in mummy cases, many great truths which must be learned in a larger way by future generations, and many germinal principles of procedure which will become increasingly normative for humanity as time goes by. If each generation in its turn is faithful to the heritage of the past, adding, as some one has put it, an "increment due to its own exertions," a mass of intellectual and moral capital will be laid up in the world which will render possible tremendous educational, philanthropic, or missionary combinations and conquests in the yeasty years to come.

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THE CONFERENCES

EAST MAINE CONFERENCE

Bucksport District

Castine.—We had laid out three nights for this point in extra meetings, but the big storm of Nov. 13 to 14 took off the first night. The second we put in at the village. The third was at Bethany Chapel—a bitter cold night, but there were forty present and a good interest, one deciding to follow Christ. Six others have started at this same point. All parts of the charge are loud in praise of the preaching and Christlike bearing of their pastor, Rev. Thomas W. Fessenden. We found Capt. J. N. Gardner, one of the leading officials, quite sick. Sister Collins is still alive to all the interests of the parsonage and church. She headed a stampede upon the parsonage recently, with groceries galore, also a beautiful quilt for the pastor.

Penobscot.—We supposed, when Mr. Fessenden dropped us at the home of Mr. C. K. Bridges, Penobscot Bay, that our journeyings for the day were over; but Rev. F. V. Stanley caught us up and whirled us on some four or five miles further to South Penobscot, where we had a good service, followed by the sacrament. Mrs. Stanley and Marie were visiting in Prospect Harbor. We learned that quite extensive repairs are going on at North Penobscot. Nine new converts are reported at the Bay and the Leach schoolhouse. Evangelist Jackson was here a short time assisting the pastor. Saturday afternoon we preached at Penobscot Bay, and in the evening at the Leach schoolhouse. We found a new hotel at the home of Everard Leach.

West Penobscot, Orland, and Bucksport.—Mr. Leach took us to West Penobscot Sunday morning, where we preached and conducted class-meeting, with great pleasure. Father Henry Bowden (over 82 years old) led off in class meeting. Uriah Bowden took me for lunch (another new hotel), and then on to Orland Village for afternoon preaching service and sacrament. Rev. M. S. Preble paid me off for the year, and sent me to Bucksport for evening preaching, etc. We went to the Seminary praise service, and had tea with the students and teachers; then went down to find the large vestry full. A gracious spiritual atmosphere has been created here by the united efforts of the pastor, Rev. J. M. Tranmer, and his people, splendidly supplemented by those of Profs. Cooper, Carver, Ellingwood, Gregory, and others. The pastor closed the service, and two requested prayers. We lodged with one R. B. Stover, our running mate to General Conference. We crept out before daylight to get the early train, but came away feeling well pleased over Bucksport.

Brooksville.—This charge is having the services of a man far above what they can pay for, because he must stay by and care for his aged mother. They are appreciating it, however, and make up his pay in full each quarter. They will doubtless overrun the apportionment. Fine congregations greeted us at each of the three points on Sunday. The Sunday-school at South Brooksville is in splendid form, as is also that at the North. The Cape paid pastor and presiding elder up for the year. Two members have been received at this point. Both chapels (North and South Brooksville), have received two coats of paint, and \$35 worth of Sunday-school books have been purchased at South Brooksville. Rev. A. B. Carter has only one or two evenings of the week without a meeting, and three nights of the week, besides Sunday, are put in not less than nine miles from his home.

Hampden and Nealley's Corner.—We can go from our own door to Hampden on the electric. We almost thought we were a Boston presiding elder while making this trip. We found good congregations, and a large number remained for the sacrament. The spiritual interest is strengthening. The pastor, Rev. C. Garland, and his family are well and very happy in the work. We had a delightful day.

"Superannuates."—Brothers, you may be a little chagrined by a note of comparison in the report of T. F. J., in ZION'S HERALD of Dec. 7. You have worked hard, and, lest you be discouraged, this ought to be said. You know I have been urging our good laymen to increase your

meagre salaries to meet increasing high prices for all your provisions. The salaries on Bangor District last year increased over the year before \$48; on Rockland District there was a decrease of \$565; on Bucksport District an increase of \$1,852. Now it is harder to get an increased rate per cent. on an increasing salary than on a decreasing. In actual dollars for superannuates Bangor and Bucksport Districts made about equal gains, but these gains were nearly doubly offset by losses on Rockland District for the same cause. Bangor District paid out for all purposes last year a little less than the year before; Rockland, \$900 less; Bucksport, \$1,800 more. Moreover, our Conference has been losing in membership and probationers for the last seventeen years—losing last year 175, while Bucksport District actually gained 16. Now I reckon T. F. J. will think better of us. But he was only stimulating his men to heroic effort and courage, and that is all I want. Brothers, we may have done our best in the past but it isn't the best we can do in the future. Help the superannuates while you can, and somebody will help you later!

FRANK LESLIE.

Rockland District

Woolwich.—A glance at Rev. S. A. Prince and his work indicates a busy pastor who is not laboring in vain in the Lord. Congregations are good, for they receive something to feed upon each time they assemble to hear our brother. Bishop Fowler has the right of it when he exhorts the young men to be sure to have something to give their people from the pulpit, even though they may have to steal it, "but acknowledge the theft." But Mr. Prince is no thief.

Hartland and St. Albans.—We spent nearly a week with Rev. W. C. Baker in his extra meetings, more to our social pleasure, perchance, than to his spiritual profit. We were laid up during the greater part of the time with that "old man's prerogative" yclept rheumatism. Many beds and much weather must be held responsible. But the revelation of kind-heartedness on the part of ministerial brethren and their wives brought out by such attacks is almost worth a course in this bane of human comfort, grit and grace. Oh, what a brotherhood is ours! And nowhere stronger and dearer than among the sturdy, sacrificing ministers and their families of the East Maine Conference. In our disability Rev. Geo. H. Hamilton, of Pittsfield, helped. A good interest was manifested. Mr. Baker, by persistent, single-eyed devotion and unflagging activity in the

various lines of church work, and especially in the pastoral function, is sure to have great victory at Hartland and St. Albans.

Pittsfield Circuit.—Rev. George H. Hamilton is getting hold among his people of other days, and we look for victory on this charge by his evangelical and evangelistic service. The parsonage has received a few additional finishing touches. The installment of steam-heating facilities will give it an essential and all-that's-needed "touch o' comfort."

North and East Vassalboro.—Rev. R. A. Colpitts presses charge work and college work day by day, and is doing well at both. Congregations, large and enthusiastic, greet him at all services, and Colby College is adding to his pulpit efficiency. Were we to voice an exhortation *a la* Greeley, the sage of Chappaqua, to the young men of our ministry, it would be: Go to college, young man!

East Pittston Circuit.—The good work at East Pittston progresses. More than a score of persons have taken a definite stand for Christ and the church already. Among these are some of the most prominent young men and young women of the community. Rev. L. L. Harris says: "We will press on still." Great victory still awaits. Permit another word relative to the "new" church. By some error a most important name was omitted in the recent report of the rededication services. Mr. Leonard Moody, of Brooklyn, N. Y., whose summer home is in East Pittston, was one of the principal contributors to the enterprise. He headed the first subscription list to begin the work, and has been the most generous subscriber to every part of the undertaking. The church members, pastor, and all East Pittston do not cease to express their appreciation of Mr. Moody and his family for their splendid generosity, without which, and the enthusiasm of his counsels, it is a question whether the work could have been accomplished.

Dresden and South Dresden.—A Sunday with Rev. F. W. Brooks was with profit spiritual to the presiding elder. Three days in Mr. Brooks' family was a time of delightful social and intellectual enjoyment. An afternoon and evening with Rev. J. A. Morelen and family, together with Mr. Brooks and wife, was a time of extra sunshine that comes now and again into the varied life of the "district man." A day of calling—pastoral work—among the people, with the pastor, was a time of profit and pleasure long to be remembered. Mr. Brooks believes in pastoral work, and so do his people; and while he spends no more time in any place than he ought, neither can his calls be de-

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scribed by — "How do you do? A pleasant day! Let us pray!" (Then, run away.) Not quantity, but quality, not number, but efficiency, is our brother's motto. Is it not good? Why not adopt it?

The District. — Dear Brothers: The holiday season is at hand. We wish you all a time of peace and comfort, of joy and gladness. Let us not forget that the Conference year is passing. The time is not long when we must come up again with annual reports. Is there not much to be done? Can we spare a single day in idleness? Shall we not from now on give ourselves to our work with an undivided purpose — to strengthen saints, to save sinners, to gather in the benevolences, to round up the year — that the Conference may be a feast of rejoicing for Rockland District? T. F. J.

Bangor District

Caribou. — A Sunday spent here found the church in the midst of many activities. Miss Sadie Hagan, a deaconess from the Home in Boston, is at present an efficient assistant of the pastor. It was the writer's privilege to spend an hour in conversation with Mrs. Barnum, of Woodlawn, who with her husband moved, forty-four years ago, from Massachusetts into this wilderness, they being the third family in the town. The 19th day of December they spent their first night in the forests of Maine in a log house with neither door nor windows, and cracks between the logs wide enough to tell them when it was morning. What changes have come since that day! The forests have moved back, and broad fields and productive farms are now where the trees once stood. Mrs. Barnum retains her faculties in a remarkable degree. Of course her memory of the old days is clear, but she says: "I think we were fully as happy as people are nowadays." How little conscious we are that the fountain of happiness is within, and not without!

Dover. — A mission-study class was recently organized in the Epworth League, and eight new members added. All departments of work are full of interest. BRIGGS.

MAINE CONFERENCE

Lewiston District

Oxford and Welchville. — This used to be one of our strong country charges, and there are possibilities of growth here now. Oxford village is a pleasant and enterprising place. The large woolen mill has run day and night for a long time. The people are intelligent and appreciative; a few Methodist families loyally bear the burden of supporting the church. **Welchville** is a smaller village in the same town. The villages are about two miles apart. Rev. C. H. B. Seliger was seriously sick in the summer, and the people were very kind. The two Sunday-schools have an average of 55. Finances are well up. On Children's Day \$10 were raised, and other benevolent collections have been taken. During the pastor's illness Rev. J. W. Smith and Rev. J. E. Budden preached, to the delight of the people.

Mechanic Falls and Minot. — Mr. Walsh, the evangelist, and Mr. Waltz, the gospel singer, have been holding revival services at the Falls, and Mr. Walsh has also assisted at Minot. Quite a large number have expressed a purpose to be the Lord's. A large chorus choir of children and young people rendered fine music. Rev. F. C. Norcross and wife have unabated popularity.

Auburn. — Harmony is the word. Rev. J. T. Crosby has done a heroic work in raising money for the cancellation of a \$3,000 floating debt. It no longer floats — it is sunk; and the people are happy. Large congregations attend the morning preaching service. The pastor thinks if there were less secret societies and social clubs, it would be better for the church. We think we have heard such things intimated before in reference to other places!

Lisbon. — The pastor's heart is gladdened over some first-fruits of his faithful ministry. Three young men and one young woman have been converted, and joined on probation. The Sunday-school averages 42. Finances are well up. There are some fine voices to help in the praise service. The parsonage is in good repair, and has a good tenant; but the elder thinks that if he were in the pastor's place he should prepare to serve notice on him to move out! Paul says:

"Let the deacon be the husband of one wife." And if the deacon, why not an elder?

Lewiston. — The great dam enterprise (that is not profanity) at "Deer Rips," a little above the city proper, has been completed at an immense cost. Park Street has been greatly improved with stone paving. Within a few years many improvements have been made on this street. Some fine buildings have been erected during the summer in various parts of the city. The city is having a steady and substantial growth. Soon after Conference Rev. A. A. Lewis baptized a dozen or more persons. We were with this church Sunday morning, Dec. 4, and it was a beautiful sight to see so many young people at the sacrament of the Supper. This church is indeed rich in its constituency of young people. Things are moving well on all lines. The pastor is slowly recovering from a severe attack of facial neuralgia.

Rev. G. D. Holmes thinks *Hammond Street Church* is in a more hopeful condition than it has been for several years. The Sunday morning congregation averages one hundred. Recently 7 adults have joined on probation; and (what is even better) several young people have also joined.

West Durham and Pownal. — This is historic

ground indeed, and such men as the late Rev. C. W. Morse and Rev. Aaron Sanderson have served it. The other three out of the four surviving members of our class of 1860, namely, Revs. G. F. Cobb, J. Gibson, and G. W. Barber, and also one of the deceased members, Rev. G. W. Ballou, were also pastors here. Saturday, Dec. 10, was a very cold day. The wheeling was good and the sleighing was poor, and we had a sleigh! We called at Pownal Centre to change the mail. The post-office occupies a corner of a country store of the type of "ye olden time." Such a black ceiling, and such a rusty stove-funnel, and such a clutter of whitings and tobacco quids about the stove, and such a conglomeration of goods, was a sight indeed! Then we passed "hoop-pole corner," an old-time pound, and abandoned farmhouses, and came to "Methodist Corner," where we find a comfortable resting-place in the home of G. W. Rich, father of Rev. R. A. Rich. A small conference is held at the parsonage. Sunday is a clear, cold day. We preach to small congregations at both points, and administer the sacrament of the Supper at Pownal, assisting at the evening service at the same place. Rev. J. Nixon and wife are held in high esteem. They speak highly of his ser-

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is a refined "Apple Sauce" or "Conserve of Apples" not as well known in New England as it deserves to be. It is made of selected tart apples boiled down in sweet cider with granulated sugar and delicately seasoned with pure spices of our own grinding. There's always a treat in store for those who haven't tried it.

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May we send you a beautiful booklet about our bright, sunny kitchens and "the 57" good things prepared in them by our neat uniformed workers? A postal brings it.

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Pittsburgh, Pa.

mons and pastoral work. Since the last quarterly conference he has made 300 calls, and this without a horse. The Sunday-schools are kept up the year round. On alternate Sundays Mr. Nixon walks ten miles, preaches twice, teaches a Sunday-school class, and conducts a social meeting. The other Sunday he walks five miles. Finances are in a hopeful condition, and the benevolences receive careful attention. The Ladies' Aid is a very efficient organization on each part of the charge. A midweek social service is held at the Rice schoolhouse. Repairs have been made on the parsonage.

Bath, Wesley Church.— Union services have been held by this church and Beacon St., and were much enjoyed. The connectional tie was strengthened and the spiritual life deepened. The average attendance at the Sunday morning preaching service is close to 200. The Sunday-school is thoroughly organized and is working the various departments efficiently. The children of the Orphans' Home make this their church home. Mr. Holt's service as preacher and pastor keeps up to the former high standard. Finances are well up. Plans are maturing for special services the first of January. Mr. Holt will be the Memorial Day orator in Bath, May 30. A boys' club has been formed.

Bath, Beacon St.— At a recent quarterly conference some very encouraging things appeared in the reports, especially in reference to the church debt. On the debt this year \$400 has been paid; the interest is paid to April, and the debt is reduced to \$950. The average attendance at the morning preaching service is very near, if not quite, a hundred, and the Sunday evening social service is largely attended and well sustained; the midweek meetings are seasons of interest and profit. The Sunday-school has an average of 90. A Home Department will soon be formed. The last quarter 375 pastoral calls have been made. The Ladies' Circle is very much in evidence, and is working for the liquidation of the debt. The League is to be reorganized, and, it is hoped, will have a new infusion of life. (In more places than one we need more infusion and less confusion.) As might naturally be expected, the current expenses have fallen somewhat behind; and just now business in the ship-yards is dull. But from now on the current expenses and the benevolences will be pushed with vigor. This church does not propose to say "die." It has a very able minister in the person of Rev. H. Hewitt; it has a goodly number of excellent and loyal members; and it has the promise of Church Aid help next year. Furthermore, it is located in the north part of the city, and has a large field to work. Mrs. Hewitt is organist, and Mr. M. H. Douglas is superintendent of the Sunday school.

Chebeague.— Sunday, Nov. 20, was a beautiful day to spend on this pleasant island—bright and balmy, with the water of the bay as smooth as glass. The quarterly conference was held Saturday evening. Sunday morning a fine congregation was present. We preached a sermon as well as we could appropriate to the Thanksgiving season. Another good congregation was present in the evening. This is Rev. W. B. Eldridge's third year, and things are moving smoothly and hopefully. The people speak highly of his strong sermons and faithful pastoral work. Two Sunday-schools, two class-meetings, and other cottage meetings are sustained. At these midweek meetings the aggregate attendance is fifty. The benevolences are carefully looked after. Mrs. Eldridge is president of the Ladies' Aid and superintendent of

FOR A SMALL HALL

We are having many demands from Apartment Houses for pieces of furniture suitable for use in small halls or narrow vestibules. We have designed some special hall stands, tables, settles, hall benches, etc., exactly to meet this need.

Here is one of the most successful. It is a Hall Stand, with Settle, Umbrella Rack, and covered box for overshoes; and it will go easily into the smallest hall or entry. It provides 16 hooks for garments, a 2-foot French beveled plate mirror, an umbrella stand, and every convenience to be found in the largest halls. We price this combination piece at only

\$16.00

It is of solid quartered red oak, and has richly carved panels and a carved gallery. There are comfortable arm-rests on the settle.



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the Juniors. A fine new range has been placed in the parsonage kitchen. Fifty psalm books have been purchased. The older girl is attending the Farmington Normal School, another is attending a high school in Massachusetts, and the other will soon resume her studies, while Wesley is attending school at home. All are Christians. There has been a large number of summer visitors, from whom Mr. Eldridge receives a good deal of fine literature. A large hotel is now in process of building. Chebeague has 166 voters, and of these 46 are Hamiltons.

Personals.— Among those who have recently supplied Park Street Church are Revs. W. F. Berry and F. C. Norcross. Their sermons were highly commended; the elder preached on a recent Sunday, and the people were patient.

Auburn Church has suffered a great loss in the death of H. A. Toisey. He was a genial and manly brother.

The North Auburn Church has lost one of its best members in the death of Mrs. Wheaton. She had a sunny face and hospitable home.

Hammond Street will greatly miss Mrs. Baker.

Not many men have more irons in the fire (and at the right time on the anvil) than Roscoe Staples, Esq., of Welchville.

Geo. P. Martin, of Auburn, has taken a very prominent place among the business men of Maine.

Rev. J. B. Howard, of South Waterford, has made him a fine study desk. He is a superior workman, in the pulpit or out.

Rev. G. D. Holmes has officiated at 30 funerals and 16 marriages within the last eleven months.

The late David Wiley, Esq., of Wesley Church, Bath, was a fine man and an excellent citizen.

The widow of the late Charles Davenport, Esq., a member of Beacon St. Church, Bath, is past ninety, and is finely preserved. Mrs. Sarah Marsh, of Brunswick, is also past ninety, but is as erect as a young girl, and on pleasant days is found in her place at church.

There are Others.— The charges of which the presiding elder of Augusta District speaks, that need better financial systems, are not the only ones in the Conference. On that the officials on all our charges would "plan their work, and work their plan!"

If all our people would take less counsel of their fears and more of their hopes, it would be much better.

We extend to pastors and people the compliments of the season.

Let us fall in with the recommendation to spend the last three days of the year, and Sunday, Jan. 1, in special prayer and evangelistic effort.

A. S. L.

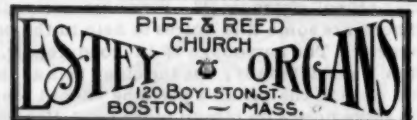
Augusta District

Bowdoinham.— The pastor, Rev. C. H. Young, reports 4 baptized, 2 received in full connection.

tion, and 15 conversions, this quarter. The Junior League superintendent reports a membership of about 85, with average attendance of 15. It was our privilege to attend the devotional meeting of this Junior League, Sunday afternoon, Nov. 20, when 20 were present, and we heard seven children offer prayer and many of them give testimony, each being enough to do any heart good. Here is one of the most efficient Junior Leagues on the district. The Epworth League is very faithful to the sick, looking after the poor, and furnishing food and fuel to the needy and flowers to the sick. The pastor's salary is paid to date, and all other church bills are well in hand. Congregations are large, and the Sunday-school is prosperous and on the increase. The prospect is good for a revival. Mr. Young is held in high esteem.

Gardiner.— This church is having great prosperity under the labors of Rev. N. R. Joselyn. He reported 30 received into the church in full connection, Sunday, Nov. 20, with more to follow soon. A number have been baptized and received on probation, and the work goes on. Large congregations greet the pastor Sunday mornings, and the finances are well up. We saw no discouraging features. Fifteen were in attendance upon the third quarterly conference, and perfect harmony prevailed. After the usual business was attended to, the veteran class-leader, Mr. Everett Johnson, arose and read a paper commending the ability and efficiency of the pastor and his wife, expressing the confidence of the quarterly conference in the pastor's integrity as a man, and requesting that the presiding elder use all just means to have him returned to the church for another year. This was one of the best and most harmonious quarterly conferences we have ever held. More next time.

Hallowell.— Rev. Walter Canham and family are beloved by this people. One member has died; 2 have been received in full connection; 14 copies of the new Discipline have been sold; benevolences are well in hand. The pastor preached the sermon at the union Thanksgiving service. Miss Mary A. Danforth occupied the pulpit, Sunday morning, Oct. 30, presenting the work of the W. F. M. S. A collection of \$12 followed the address, 22 members were secured for the local auxiliary, and two Bible women in China were taken to educate at an expense of \$20 each per year. Much-needed repairs on the vestry have been made at an expense of \$260, and all bills are paid. The foregoing are some of the items from the pastor's report. The Epworth League is gaining in health and strength, the Sunday-school doing well, the class-meeting



FREE TO ALL CHURCHES

The Pond's Extract Co. has a proposition to make that will interest all church entertainment committees. This Company will donate to any church holding a fair or bazaar, a limited number of bottles of Pond's Extract, which can be sold or otherwise turned into money for the benefit of the church. For further information address Pond's Extract Co., 76 Fifth Ave., New York.

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about holding its own, and all seem happy and prosperous.

Augusta.—The action of the quarterly conference indicates the appreciation of Rev. H. E. Dunnack, the pastor, and his family, when it unanimously invited their return for the sixth year. During the quarter 6 have been baptized and received on probation, 6 in full connection, and 3 by letter. The Sunday-school average is 100. Sunday congregations are large, and the religious interest fair. A new organ has been installed, and repairs made on the church—total expense about \$2,500—which is all paid. Prosperity has attended this pastor and church since his coming here five years ago next spring. This church has a large official board composed of strong men, most of them business or professional men, and they take hold of church matters in a businesslike way. The Epworth League is very large in membership, and its departments are flourishing.

C. A. S.

N. E. SOUTHERN CONFERENCE

New Bedford District

Fall River, Brayton.—The first-fruits of the special services in this church were garnered on Sunday, Dec. 4, when 17 were received on probation and 8 by letter by the pastor, Rev. H. H. Critchlow. There will be others to join later. The church is united and hopeful. God has been graciously present with His people. In spite of the financial stringency, the material interests have kept up quite well. The church has not lost a family on account of the strike. The Sunday-school for the last quarter has averaged over 200. Bible and mission study classes are full of interest.

Fall River, Summerfield Church.—Rev. R. C. Miller, the pastor, is seeing greatly encouraging results from a series of evangelistic sermons which have been carried on in his church for four weeks, assisted by Rev. J. E. Fischer. "There have been already some fifty or sixty adult conversions, not to mention thirty or forty children."

Acushnet.—ZION'S HERALD in its last issue mentioned the burning of our church in this place, but many of the friends of the church will be interested to learn more of the accident which caused its destruction. The fire started shortly after the janitor had attended to the furnace, and as the heating apparatus is new, it is supposed that some one's carelessness in installing it was responsible for the destruction of the place of worship of the oldest branch of the Methodist Church in this vicinity. The difficulty in getting water prevented the putting out of the fire, which burned from 9.15 to 12.15. The value of the church, as given in the Year-book, is \$4,000, but probably it could not be replaced short of \$5,000. There is an insurance on the building of \$2,500. The edifice was built in 1854. The organization of the church occurred in 1806. In those early times Rev. Daniel Webb occasionally preached here. This is the home church of our presiding elder, Rev. W. I. Ward; and the first pastorate of Rev. C. L. Goodell, D. D., so well known among us, commenced in this church. The present pastor is Rev. Ralph S. Cushman, and on Sunday, Dec. 11, he made an exchange with Rev. M. B. Wilson, of Fairhaven, who upon his arrival found the church in flames. We learn that this society has just received by the will of Mrs. Lydia S. Jenney the sum of \$1,000, and the Ladies' Aid, by the same, \$500. We also learn that Capt. James Allen, so long identified with this church, has recently passed on. From what we know of the character of the trustees, we anticipate that a new church edifice will soon take the place of the one which has served the people so well for so many years.

MELIOR.

Brockton and Vicinity

Brockton Heights.—The oratorio of Emmanuel was given at Pearl St. Church, Monday evening, Dec. 5, under the leadership of Prof. Leander Soule. A neat little sum was netted for the church repair fund. It was an artistic success. The soloists were Mrs. Robert Cook,

Mrs. Fanny J. Joslyn, Frank A. Dunham, Geo. S. Dunham, Geo. W. Sprague, and Lewis W. Dunbar. Mr. W. M. Dunbar was manager. The oratorio will be repeated, Sunday evening, Dec. 25. Rev. G. E. Mossman, the pastor, is planning for special services in January.

Whitman.—Rev. H. W. Brown is holding cottage prayer-meetings preparatory to the coming of Rev. J. E. Fischer, the evangelist. Recently 3 were received on probation and 6 into full membership.

South Braintree.—This church bemoans the removal of the pastor, Rev. A. E. Legg, to St. Paul's, Providence. Nov. 6, 6 were received into the church from probation and 2 by certificate. Christmas day, Dec. 25, 6 others are expected to be received into membership and several upon probation. Mr. Legg has closed a pastorate successful along all lines of work.

East Bridgewater.—Rev. C. H. Ewer, the pastor, is to preach on alternate nights with Rev. F. M. Fisher during two weeks of special services. The destruction of the old church edifice by fire was a blessing to this people. A good social and religious interest prevails.

Campello.—Nov. 6, 5 were received upon probation and 1 by letter by the pastor, Rev. S. F. Ellis.

Brockton, Central Church.—Rev. J. S. Wadsworth received 9 into full membership and 2 on probation, Nov. 6.

East Weymouth.—Miss Nitti, from the Hull Settlement, has been making a canvass of the towns in the interest of the Italian work, speaking in a hall on Sabbath afternoons. Rev. W. H. Butler began the last week in November to hold extra services. A sermon is preached at the church Tuesday evenings, and cottage prayer-meetings are held in different parts of the parish during the other week nights. The Tuesday night preachers have been thus far Revs. L. W. Adams, A. E. Legg, and L. B. Codding.

L. B. C.

NEW ENGLAND CONFERENCE

Boston District

Dorchester, Baker Memorial.—Things are on the upward grade at this church. The fall campaign opened with the Sabbath-school rally, Sept. 4, Rev. L. A. Nies, of Stanton Ave., giving the address. Special music was furnished by the school, assisted by Leavitt's Orchestra. About 300 were present. It was a grand rally; Superintendent Fuller was delighted. The Epworth League, under the superintendency of S. D. Washburn, is in a flourishing condition. At the rally in October 200 members sat down to a well-prepared supper. Rev. J. O. Randall, of Attleboro, gave an instructive address. Remarks were made by the pastor, Rev. E. E. Ayers, readings were rendered by Miss Colow, and Miss Wells sang a solo. Recently on a Sunday morning Rev. Dr. Buckley, of New York, preached. Later Rev. C. H. Stackpole, of Melrose, occupied the pulpit. The Ladies' Benevolent Society is doing aggressive work. In addition to furnishing a splendid supper recently, they gave an interesting entertainment. The Young Men's Club gave an entertainment of a high order of excellence on Thursday evening, Dec. 15. Mr. and Mrs. Ayers are doing faithful and successful work.

Hopkinton.—Presiding Elder Perrin preached an excellent sermon, Friday evening, Dec. 16, after which he held the second and third quarterly conferences as one. By a rising unanimous vote the pastor, Rev. F. W. Hill, was requested to return for the third year. A correspondent writes: "Mr. Hill has worked faithfully and well in this corner of God's vineyard, adding new members to the church, very largely increasing the benevolences, and in his own energetic way doing good all along the line. He is an earnest, forceful, spiritual preacher, and not afraid to rebuke sin wherever found. His temperance crusade here has been fruitful of good." Death has been busy among the older members of the church during the last six months, Mr. and Mrs. Davenport and Father Raymore having passed away during this time.

West Boston Circuit.—The Epworth Leaguers, noted for their enthusiastic support of this circuit organization, gathered at St. Andrew's Church, Jamaica Plain, Wednesday evening, Dec. 14, for the 57th bi-monthly meeting. The attendance was large, the gathering full of enthusiasm, and a delightful entertainment of

social character and refreshments was furnished by the local chapter. The address of the evening was given by Rev. Frank G. Potter, of Lunenburg. He took for his subject, "Life Savers that Save," and delivered a strong, earnest and thoughtful address.

Lynn District

Rockport.—Mrs. Daniel Coath and daughter, Miss Annie, are now upon the Pacific and will probably join Mr. Coath on the island of Guam about Christmas. Mrs. Coath's mother, Mrs. Amanda Cobb, is making her home in Cambridge at present. The loss of this family is much felt, though their membership will remain here, where Mr. Coath is a trustee and local preacher. The Sunday-school has expended more than \$50 in beautifying the church vestibules and in furnishing the choir gallery with chairs. The parsonage has been painted at a cost of \$180. The Junior League gave \$23 of this amount, raising their money by an entertainment in which all departments were represented in tableaux. Temperance Day was successfully observed. Rev. Melville A. Shaver, the evangelist, and Prof. Oliver Arnold, Jr., gospel soloist, are conducting union meetings. Good personal results are evident. The pastor, Rev. L. P. Causey, writes: "Mr. Shaver is a very strong preacher, and Prof. Arnold is an effective singer." Dec. 4, 1 was received from probation and 5 were taken on probation. N'IMPORTE.

SAFETY TO PASSENGERS



"Anything new on the subject of safety in railroad travel is likely to receive a great deal of attention these days," said an old railway official in a recent conversation. "In fact, the railways are pretty fully alive to the needs of the situation, and some of the best trained minds of the day are spending much time and thought in efforts to perfect to a still higher degree the system of appliances now in use.

"Take, for instance, a line like the Chicago & Northwestern," he continued, "where there are over seventeen hundred stations on the system, with a tributary population of more than seven and one-half million people, reaching almost every community of importance in nine of the Western States. Now, the question of thorough discipline of the big army of employees required on a road like that is one that's enough to stun the average man.

"Every man of them, from the boiler maker's helper heating rivets in a portable forge, to the flagman at a country highway crossing, must be trained and disciplined to that point where an error or omission in his duty is practically out of the question. With such training it's no wonder some of our biggest men are found in the railway ranks. They are men who can do things, and do them right when they're called on. It is a great thing, though," continued the veteran, "to see the way in which some of the Western roads have not only kept pace with the growing traffic, but have looked ahead into the future and taken a wholesome grasp on this question of safety, steadily expending millions of dollars in order to take care of these millions of Americans who travel over their lines.

"They tell me that on the Northwestern Line they maintain no less than 610 electric block signals, 128 interlocking plants, over 9,000 miles of telegraph line, over 40,000 miles of wire, and a force of 1,700 telegraph dispatchers and operators in the movement of their traffic. Besides this there is an army of crossing watchmen, operators of safety gates, signal tower men, track walkers—in short, a highly organized system looking after the safety of patrons. Their widely announced only double track to the Missouri River is one of the most aggressive moves ever made by a railway, and one the bearing of which upon the question of safety is obvious.

"After all, though, I place the greatest dependence on that process of training on Western roads that keeps the heads of departments in close touch with their men, requires unceasing vigilance on the part of every one concerned, and results in a force brought up to the point of highest discipline. This training the Northwestern and other roads give their men is a thing that nothing else can take the place of."

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Lameness in the muscles and joints indicates rheumatism. Don't dally with it a minute. Take Hood's Sarsaparilla and cure it.

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Don't fail to take advantage of the treat arranged by the Boston & Maine Railroad for Dec. 29, 30, 31. Round-trip tickets are on sale at almost half-rates. For full information apply at General Passenger Dept., Boston & Maine R. R., Boston, or nearest ticket agent.

The New York Tribune Farmer

The *Tribune Farmer* has no superior anywhere in this wide world as a publication for farmers and their families. It does not, to be sure, tell how to extract green cheese from the moon, but everything worth knowing about the theory or practice of farming is treated by men recognized as experts in their various lines. But the *Tribune Farmer* does more than supply such valuable information. It keeps the farmer in touch with all the latest improvements by text and pictures, and pays special attention to the work being done at agricultural colleges all over the country. Besides all this, it has features to interest the women folk. The price is \$1 a year. For a free sample copy send a postal card to the New York *Tribune*, New York.

CHURCH REGISTER

NEW ENGLAND DEACONESS AID SOCIETY. — This society will be entertained for the annual meeting, Tuesday afternoon, Jan. 3, at the home of Mr. and Mrs. Peter Graffam, 181 Clifton St., Malden. Business meeting at 2 o'clock, when annual reports will be given, the district vice-presidents giving a summary of their districts, and delegates number of members in their own churches. Those having mite-boxes, please return at this meeting, as the money is needed. A most cordial invitation is extended to ladies and gentlemen interested in this work. Addresses, music, and collation.

Take any car running on Pleasant Street, Malden; leave the car at Summer Street by Western Division R. R. tracks, walk up Summer to Clifton, turn to the left, and the house is second on the right hand side.

ADELAIDE B. SLACK, Rec. Sec.

W. H. M. S. — The first quarterly meeting of the New England Conference Woman's Home Missionary Society will be held in St. Mark's Church, Brookline, Friday, Jan. 6, 1905. Sessions at 10:30 and 2. In the morning, the usual business and reports, and an address by Miss Juliette Smith. Bishop Goodsell will make an address in the afternoon.

Lunch at 15 cents a plate. The church is on Park St. Cars for Brookline Village, Reservoir, Newton Boulevard, or Beacon St. Reservoir, pass Park St., and may be taken in the Subway, or at Brookline Village transfer station.

MRS. M. C. STANWOOD, Rec. Sec.

WEEK OF PRAYER. — The Evangelical Alliance for the United States make the following suggestions for the Week of Prayer: Sunday, Jan. 1, Sermons, "The World-wide Conditions of True Worship" (John 4: 23, 24). Monday, Jan. 2, "The Kingdom of God on earth." Prayer: That the kingdom's glorious nature, as revealed in our Saviour's teaching, may be fully understood; that its gentle, searching conditions of membership may be gratefully accepted; that its divine catholicity may be loyally welcomed; that its all-inclusive benefits may be enthusiastically sought; and that its triumph, both local and universal may be faithfully promoted by us all. Tuesday, Jan. 3, "The Visible Church of Christ." Prayer: That the visible Church may everywhere be filled with the Holy Spirit, and thus be truly Christian; that it may be reverently conscious that the redeeming Christ, dying once, but now alive forevermore is, of right, its only Head; that it may have no outward divisions which are not subordinated to, and consistent with, the unity of the Spirit; that by its teaching and worship and life it may be supremely in-

A QUICK CURE For Coughs, Colds, Lung Balsam

strumental in establishing the kingdom of God on earth, we ourselves abounding in service. Wednesday, Jan. 4, "All Peoples and Nations." Prayer: That peoples may do justly and love mercy, and that nations may walk humbly before God; that pride and vainglory may be shunned by all rulers, and that the common good may be devoutly regarded by all citizens; that the things which rightly make for peace may be universally cherished; that social, national, racial hatreds and injustices may cease; and that by us, and by all men, the "royal law" may be fulfilled. Thursday, Jan. 5, "Missions — Home and Foreign." Prayer: That the whole missionary plan may be conceived and carried forward, under the guidance and by the power of the Holy Spirit; that through the cordial co-operation of all Christian agencies, the home-land may be evangelized into supreme love of God and rightful love of the neighbor; that in other lands a like unity of truly Christian effort may exalt Christ as the world's Redeemer — the one by whom humanity's sins are atoned for and its woes relieved; the one in whom humanity's highest hopes are perfectly fulfilled; and that for such beneficent, saving work men and means may be abundantly provided, we ourselves joyfully doing our part. Friday, Jan. 6, "The Family and the School." Prayer: That the family may be everywhere revered as fundamental to both individual and social well-being; that its rights may be worthily defended, and its duties faithfully fulfilled; that the Christian ideal of the family may be exultantly cherished, and the promised blessing of a covenant-keeping God be earnestly sought. Prayer: That all who teach and all who learn may gratefully recognize that God is source and centre, and that in Jesus Christ, the revealer of God, all things and all truths consist; that sound learning may be exalted above material possessions, and Christian character above both; and that toward family and school alike, *we ourselves* may be wholly faithful. Saturday, Jan. 7, "Our Own Country." Prayer: That our love of country, of our whole country, may be both pure and strong; that God will help us to realize that we ourselves are in due measure responsible for our nation's character and influence; that we may be enabled always to judge our national interests and ideals by a Christian standard, the standard of justice and love; that we ourselves may be inspired, in all our relations, to follow the Golden Rule; and that the Second Great Commandment may be written by our people as on the door-posts and gates of our national temple — to the glory of God, the well-being of the world, and the prosperous perpetuity of our own nation. Sunday, Jan. 8, sermons, "The Reign of the Prince of Peace" (Zechariah 9: 10).

DEDICATION AT LUDLOW. — The dedication of the new church at Ludlow Centre, Mass., will occur Jan. 4. Bishop Goodsell will preach in the afternoon, and Rev. G. F. Durgin in the evening.

NOTICE. — Rev. S. M. Safford, secretary of the Evangelistic Association of New England, will speak at the noon meeting in Tremont Temple, Jan. 9, 1905, on "Evangelism as Related to the Pastor."

Deserved Promotion

One of the best known, most successful and popular of railroad men in New England for many years was Mr. C. M. Burt, general passenger Agent of the Fitchburg Railroad. He is now general passenger agent of the Central Railroad of New Jersey, with offices in the splendid building of the company at the foot of Liberty St., New York city. He holds high rank among the leading railroad officials of that metropolitan city. Associated with him in important relations is Mr. Walter Hendry Hayden, who was connected with him as a helper in Boston. Mr. Hayden, who left many appreciative friends in this city, is equally popular in New York.

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OBITUARIES

This is the death of Death, to breathe away a breath
And know the end of strife, and taste the deathless life.
And joy without a fear, and smile without a tear.
And work, nor care, nor rest, and find the last the best.

—Matthie D. Babcock.

Bartlett. — William B. Bartlett was born in 1826, and died in West Somerville, Mass., Oct. 30, 1904.

He came from sturdy stock, his father being a physician, and his mother a woman of exceptional strength of character. He was designed for a professional career, and was sent to the Genesee Conference Seminary at Lima, N. Y., but his physical constitution was such that he was not able to follow in his father's footsteps. When he came to manhood's estate he went into business. For many years he conducted a gentlemen's furnishings establishment in Harvard Square, Cambridge, but in 1872 ill-health caused him to move to a farm in Salem, N. H. Here he so impressed himself upon the community that he was elected as one of the selectmen of the town, and was treasurer of the Methodist Church for several years. He moved to West Somerville in 1877, and established a route for the sale of boots and shoes, embracing most of the territory within a circuit of thirty-five miles of Boston. This business he prosecuted until last January. Early in life Mr. Bartlett became an earnest Christian, and at different times was an honored and useful official member of the following Methodist churches: Harvard Street, Cambridge; Epworth, Cambridge (of which he was the founder); Howard Avenue (now Baker Memorial), Dorchester; and for the last twenty-six years, Park Avenue, West Somerville. He was an exceedingly conscientious man, and liberal to a fault, denying himself many necessities, to say nothing of luxuries, that he might have money to give to the enterprises of the church. He was a profound Bible student, and splendid exponent of the "simple life."

A wife and daughter, Mrs. Hollon, of Holliston, are left to mourn their loss. For thirty-four years he and his wife walked happily together in the bonds of wedlock.

The funeral services were conducted by his pastor, Rev. Arther Page Sharp. The remains were taken to Woodlawn for interment. S.

Wheaton. — Mary J. Wheaton, of North Auburn, Me., was born in Solon, Me., in 1834, and died in Lewiston, Me., Oct. 10, 1904.

In early life, at the age of sixteen years, she gave her heart to God, and continued a member of the Methodist Episcopal Church until the day of her death. Her life was marked by an unvarying consistency. True to her convictions of duty, she faithfully and energetically attended to them. Duty and privilege were by her considered inseparable. She expected no grace for which she did not strive. Fidelity was a marked characteristic of her career, and she had little sympathy for, and no faith in, the life which was a sum total of repentances, confessions, and spasmodic effort that terminated in dissatisfaction and uncertainty. Religion was a thing to be known, and enjoyed, and used. Hence her career was one of progress, her profession one of certainty, and the details of her daily life accorded with her beliefs and statements; and none were inclined to question the character or the standing of Sister Mary Wheaton. Her love for the church of her choice was deep and genuine. While according to others the right of a different choice, she deemed Methodist doctrine, experience, usage, and discipline as bulwarks of safety and pledges of success. Her attendance upon all the means of grace was constant, and her voice was seldom silent when fitting opportunity offered in the social means of grace. She loved class-meeting and prayer-meeting, and valued much the sacra-

ments of the church as well as the ministries of the Word. Toward her pastor she cultivated a feeling of respect akin to love, and a concern for his comfort and success that manifested itself in deeds as well as words, which found its last and most touching proof in the gift of a good part of her household furniture to make the parsonage more inviting and comfortable.

She was a constant subscriber to, and reader of, *Zion's Herald* and *World Wide Missions*. She was well acquainted with the doings of the church, and while interested so much herself, she mourned that others, even official members, better able than herself to subscribe for the papers, failed to appreciate either their privileges or to rightly comprehend their duty. Her chief means of support, since the death of her husband, was her pension of \$8 a month, which she received from the Government as the widow of a veteran of the Grand Army. One of the last things she did before going to the General Hospital at Lewiston was to give to her pastor a dollar as her yearly subscription for missions, which entitled her to a copy of *World Wide Missions*.

Her last sickness, arising from acute gastritis, was very exhausting. "Oh, I feel so weary and weak!" were words not of murmuring, but of pain. "It's all right," showed at once her resignation and confidence. So she passed from our midst from one of the wards of the hospital to the heaven whose inhabitants never say, "I am sick," and to the land not then "afar off" to behold the King in His beauty. Her remains were placed by those of her husband, who died Sept. 7, 1899, in the cemetery at North Auburn. Two sons survive her.

WILLIAM S. JONES.

Clemens. — Mrs. Mary E. Clemens, of Lisbon Falls, Me., commenced her earthly career in good old England some 66 years ago, and closed her life at the Sisters' Hospital in Lewiston, Me., Sept. 5, 1904.

She came from good Wesleyan Methodist stock. Her father for many years was a Methodist class-leader. From her earliest years she enjoyed the helpful and saving influence of Christian example and teaching. In early life she came to Maine, and identified herself with the Methodist Episcopal Church, and to the day of her death she honored her church and her profession by a godly life and a good conversation. She kept her covenant obligation. She loved the church of her choice. Her sweet communion, solemn vows, and hymns of love and praise, she did not forget or underrate. She was a good woman. She did what she could. She gathered around her a large circle of warm friends. She was highly respected and appreciated by the members of her church and by the entire community.

For years Mrs. Clemens battled with bodily disease, but she kept about and was present at church till within a few weeks of her death. She went to the hospital for treatment, but continued to fall till the end came. Her only remaining daughter, Emma, was at her bedside till her mother was at rest. Kind friends did what they could to lighten her burdens and to tide her down to the river's brink.

Her funeral, conducted by her pastor—who was her pastor more than forty years ago in Oxford—was largely attended, filling the church. She now rests from her labors, and the good seed she has sown will yet spring up and bear fruit.

A. W. POTTLE.

Pendexter. — Rev. Merritt Caldwell Pendexter, son of George and Ursula Cushman Pendexter, was born at Bartlett, N. H., March 27, 1846, and finished all earthly labor at Amesbury, Mass., Oct. 18, 1904.

He was converted in early life, and was baptized at Poland, Me., by Rev. E. K. Colby, in August, 1868, and the same year he united with the Methodist Episcopal Church. On Feb. 13, 1871, at Bethel Church, Newark Conference, he was licensed to exhort; and some three years after he received a local preacher's license from the Main St. Church, Lewiston, Me. He was married, Oct. 15, 1874, in Lewiston, to Rebecca W. Strout. At Gardiner, Me., in 1877, he joined the Maine Conference on probation, and was ordained local deacon, in 1878, at Farmington, by Bishop Merrill, and elder at Congress St. Church, Portland, in 1881, by Bishop Peck. He was transferred in April, 1876, to the New Hampshire Conference. His stations in the Maine Conference were: Naples, Paris and

Woodstock, Richmond, Cape Elizabeth Depot, Saco, Westbrook, North Conway and Intervale, N. H., and Beacon St., Bath; in the New Hampshire Conference: Keene and West Swanzey, Grace Church, Haverhill, Mass., and Amesbury. These important charges that he served in the two Conferences indicate the high rank that he took; and no servant of the Lord Jesus ever entered more earnestly into the work of the ministry. He was a man of God, called, he felt, "not to be ministered unto, but to minister." This was impressed upon him from the beginning, and he was ever consecrated and faithful in all service.

A little later a great blessing came to his soul at a camp-meeting in Maine. His religious nature was stirred to its depths, and his joy was full. A sacred covenant was made with God. In his measure he had said with the Master: "For their sakes I sanctify myself"—set myself apart for service. His life in no sense centered in self. As the world waited with its great burdens and wants he was ready to take them and bear them upon his heart.

Naturally his spirit was that of a reformer. Any evil he would slay at a stroke. The plague of the intoxicating cup deeply moved him; and for years, in his native State, he wrestled mightily with the evil 'hing. While shrinking from any word of criticism, like the tender mimosa at the gentlest touch, yet, undaunted and heroic, he was ever found where God would have him stand, and fearlessly faced the issue.

As a preacher he was strong, clear, incisive, evangelical. In no degree did he shun to declare the whole counsel of God. And the oil was well beaten. To spend many hours in his study was his delight. Yet even with greater delight did he give himself to the work of the pastorate. His supreme joy was found in a loving ministry in the homes of the people. We have known no one more persistent or faithful in such work. Impartially, among all classes, with great kindness and sympathy, he ministered. His calls were not merely social, they were not perfunctory, but those of a true pastor, striving to meet the spiritual needs of the flock committed to his care.

For some length of time, in extreme feebleness of body, he went about his labors, yet ever forgetful of self, only anxious to be helpful unto others. Suddenly the stroke fell, and he was not, for God had taken him. In the few lucid intervals of the last hours his soul rested in God. To his physician he said: "I'm going home to heaven tonight." And then he hummed, "My heavenly home is bright and fair," etc. Again, opening his eyes and seeing those about him, he said: "Good-night, good-night; but I'll not say good night to Jesus, for He is always with me." It was like him. And his pure spirit went *always* to be with Jesus.

Funeral services were held at the parsonage. All the pastors of the city were present, expressing their appreciation and deep sorrow, and a large number of the members of the New Hampshire Conference, who felt that a brother beloved had gone out from them. Afterward, on the Sabbath, a largely attended memorial service was held at the church. The precious dust rests in beautiful Evergreen, Portland, Me.

A wife, one daughter, Ursula E., and a son, Merritt T., survive. We would inscribe upon

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his monument: "They live forever who have lived for others."

ROSCOE SANDERSON.

Fuller. — A serene and beautiful Christian life closed on earth and opened in heaven, early on the morning of Oct. 31, 1904, when Emma Francis Fuller, the beloved wife of Russell W. Fuller, fell asleep.

She was born in Bremen, Me., May 14, 1852, the daughter of James and Hannah Johnston. From early childhood her life was given to God, and all her days were spent devoutly in His service. She was married in 1873 to Mr. Russell W. Fuller, of Round Pond, and for nearly thirty years made her home in that village. Husband and wife were both members of the Methodist Episcopal Church, took a leading part in all its activities, and bore the burden of its support for many years with unwearied fidelity and generosity. Hers was a character singularly gentle, refined and pure. She was a woman of conspicuous faith in God, and her life was rich in Christian grace and beauty. Alas! that too rarely, nowadays, religion manifests itself in such ripeness and perfection.

She rallied from several serious sicknesses, and at the time of her death had been but a few months recovered from a severe illness. We were rejoicing in her regained health and in her renewed activities, when she was suddenly taken away from our midst. Some months ago Mr. and Mrs. Fuller moved from Round Pond to take charge of the domestic affairs of East Maine Conference Seminary at Bucksport. Within two weeks of her death we spent a night in her new home in the Seminary, and found her rejoicing in congenial surroundings and in the happy prospect of doing good. Had she been spared, she would have made a splendid matron for Bucksport, for she was a lover of all that was good and true, and possessed of an irresistible Christian influence. In her home and at her hospitable table the preachers of Methodism always had royal welcome. In all the affairs of the church she took a deep interest.

She was for years a constant reader of ZION'S HERALD, an ideal Christian, and an ideal Methodist. We cherish the memory of her pure and useful life, and hope, when the mists have rolled away, to meet her again. She is survived by two children — Mr. Chester R. Fuller, now in his senior year at Bucksport, and Mrs. H. E. Berry, of Boston. Mrs. Fuller was a niece of Professor John Johnston, at one time professor in Wesleyan University.

The interment took place in Round Pond, Rev. E. S. Gahan officiating. Round Pond will miss her sorely, for she was for many years one of the mainstays of our church, and one of the leading ladies of the community. Much sympathy is felt for the husband and for the children, who realize as never before that one of God's best gifts is the gift of a good mother. Many have been blessed by her life, who will hope to meet her again in a better land. H.

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"In one month's time you cured me of cataracts and congested optic nerve — something that other oculists failed in doing after several years of effort." — Mrs. L. A. Connor, Findlay, Ohio.

"I was indescribably tortured with severe granulated lids for years, and you cured me completely in 5 weeks." — George J. J. Toulon, Ill.

"For several years I suffered the most intense pain with tenoels (obstruction) of the tear duct, which also injured my sight. You cured me in one month." — Mrs. A. J. Waller, Rolla, Minn.

"Almost blind for 10 years with cataracts; cured by the Oneal Dissolvent Method in two months. Thank God I heard of you!" — Mrs. H. S. Spencer, Northport, Mich.

"Dr. Oneal cured me of glaucoma in 2 months, after New York oculists had failed to cure me." — Washington Irving, Box 183, New Paltz, N. Y.

"Congested optic nerve, caused by close application to books, nearly blinded me and caused great physical suffering for years. You cured me without trouble in a few months, and I missed not a day from business." — Fred Knight, 1 Agawam St., Worcester, Mass.

"You cured me of a bad case of cataracts in two months." — F. H. Nye, 247 Columbus Ave., Suite 9, Boston, Mass.

A LL eye diseases are dangerous. The eye is so delicate that its functions are easily impaired.

Not one person out of a hundred has perfect eyes.

No matter how slight or insignificant your eye trouble may seem, it may result in blindness unless treated now.

You will be wise if you consult a competent oculist immediately.

I can save your sight easily, if treatment is commenced in the earlier stages.

When your trouble becomes chronic, it requires a long time to effect a cure.

If you are delaying treatment, remember your vision may be blotted out at any minute like thousands of others who have done likewise.

The symptoms of eye diseases are not hard to discover when you look for them, but they are often passed unnoticed.

Some of the most serious symptoms are as follows:

Dimness of vision.
See spots or specks dance before your eyes.
The atmosphere seems smoky and foggy.
Seeing better some days than others.
Seeing sideways better than straight forward.
Seeing better in the evening and early morning than at midday.
Seeing objects double or multiplied.
Seeing a halo or circle about a lamplight.
Pain in or about the eyes.
Constant or periodical headaches.
Drooping of the eyelids.
Watering when in the wind; itching.
Rubbing eyes to make things come clear.

If you have any of these symptoms, your eyes need attention.

Do not be like thousands of others who have neglected to heed the warning until too late.

Write today for my free book and advice. It will cost nothing and may save your sight.

A postal gets the book.

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